THE

CHRISTIAN ADVOCATE.

APRIL, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVII.

2. Of *Parents and Children.* The duties of parents to their children commence as soon as children are born. They are to be viewed as the gift of God; and the first duty is to dedicate, or give them back again, to the great Author of their being. This should be done in prayer, and many a fervent aspiration of the heart, even before they are formally set apart as the Lord's property, in the sacrament of baptism, which has been mercifully ordained for this purpose.

The first years of children are, or ought to be, chiefly spent in the presence and under the care of their mothers. The mother who trusts her tender offspring entirely or chiefly to the charge of a servant, or hireling, unless compelled by absolute necessity, acts a most unnatural and inhuman part; and has no cause to wonder or complain, if the most serious and lasting evils are the consequence of her unfaithfulness to her sacred trust. On the other hand, the happiest effects may reasonably be expected, for they have often and indeed usually been realized, when a prudent and pious mother has devoted herself to her children, and has suffered no desire of personal ease or gratification, to withdraw her from the care, and governance, and instruction of her precious charge. Nor can I forbear to mention, that fathers, as well as mothers, will best perform their duty, by spending more time in the company, instruction, and superintendence of their children, than is commonly seen, even in those who are not usually considered as deficient in this duty—There is no possible substitute, or equivalent, for parental affection, example, instruction and influence. Instances there may be, and a few there are, where a parent's part has been happily performed, by others than natural parents; but this is no real exception to the general truth—parental influence has still been employed. It would surely be considered as a waste of words, to spend many, in showing that parents ought to love their children; and yet there is a real defect of a proper manifestation of affection for their offspring, in those parents who almost wholly avoid the company of their children in their early years.

At a very early age, children should be imbued with the principles of piety; be taught, in language carefully brought down to their capacity, to know their Creator and Redeemer; to address their heavenly Father in prayer and praise; to be reminded of his constant presence and all-seeing eye;

to seek his favour and fear his displeasure; to love their Saviour—to love him with filial and supreme affection; and to understand, as fast as their opening faculties will permit, the duty which they owe to God, and to all their fellow creatures. As they advance in years, their duty, both to God and man, should be still more fully explained and inculcated, till eventually they are thoroughly indoctrinated in the Christian system.

I cannot pretend to delineate at large the most proper course of general instruction for children—it must of necessity be more or less limited and modified, by the circumstances and capacities of parents. Yet I will cursorily mention a few particulars of importance, which are of general concern. The first is, that it should be a distinct object of attention with all parents, to endeavour to correct and improve the *hearts* of their children—their temper, dispositions, and desires—as much as to cultivate their understandings, or intellectual powers. Another important point is, to accustom them early to a reverence for every thing sacred—for the name, the word, and the worship of God; and to let them see that their practical regard to the divine commandments, will insure to them the greatest share in their parents' affections. The opposite of this is also of great moment; that is, to teach children practically, that sins immediately against God are the greatest of all, and those of consequence which will be most distinctly and emphatically marked by parental displeasure. Another point of importance is to instruct, as much as possible, by examples—by setting before them instances, or narratives, of the happy effects of piety and virtue, and the ruinous consequences of disobedience, vice and wickedness. Again. It is very important, both in giving reproof and in endeavouring to impress important truths and principles, to watch for, and improve, the most favourable opportunities or seasons for doing it. In one kind of humour, or conjuncture of circumstances, a lesson of instruction may deeply and lastingly affect the mind of a child, which at other times would pass by him like the idle wind. Once more. Children should never be deceived. No advantage, but the most lasting injury, results from every species of deception, used with children. After being once or twice cheated, they believe nothing that is told them, and suspect where there is no ground for suspicion. On the contrary, if they are never deceived, they never disbelieve or distrust; and also learn to avoid all falsehood for themselves. Let parents, when necessary, use their authority, but never speak falsely to a child; although it may sometimes be proper to use concealment. Finally—Great care should be taken that all the good effects of parental instruction be not counteracted and lost, by the bad advice or suggestions of those with whom children associate. Unprincipled servants, or vicious companions, may undo in an hour, what has required months to teach and inculcate. To this I must not omit to add, that in putting children to a place of education, or to learn a trade or profession, the moral and religious principles and character of teachers and masters, ought to be especially regarded. If the principles of infidelity are cherished, or even disregarded, in a seminary of learning, the pupils of that seminary will generally be infidels: and I have hardly known an instance, in which a youth, placed under the care of an infidel lawyer, a physician, or a mechanick of whatever kind, who did not imbibe the sentiments of his teacher or master—Let all Christian parents pay a sacred regard to these considerations.

The personal example which parents set before their children is of

the utmost moment—It is an old and just maxim, that example teaches more than precept. This is peculiarly true in regard to the example of parents, to whom children are accustomed to look up with reverence and affection, as patterns of all that is right and praiseworthy: and if the practice of parents is at war, or in any degree inconsistent, with their precepts, the latter will stand for little or nothing. It is from what parents *do*, a hundred fold more than from what they *say*, that their children receive a practical influence. They always interpret the *meaning* of their parents' *words* by their parents' *actions:* and if they are even told to do otherwise, they commonly think the command is insincere or unreasonable, and disregard it altogether. In every thing therefore—in all that relates to religion, to morals, to family order, to temper, to good manners, and to activity and industry—let parents remember, that their example is likely to make the most powerful and lasting impression on their children. Under the recollection of the solemn responsibility which this circumstance imposes, let parents be careful of all that they say or do in the presence of their offspring.

The right government of their children, is among the most important duties of parents. This ought to commence at a much earlier period, than is commonly thought to be proper. Children know well the import of looks, tones, and actions, long before they understand the meaning of words. At the age of nine months, and even earlier, a child will apprehend, from looks and gestures, what the parent approves and disapproves; and as soon as he is capable of this, his government should commence, and should be enforced by suitable expressions of displeasure on the one hand, and of approval on the other. Nor is any mistake greater, than that which consists in thinking that this is a hard or cruel system—If rightly managed, it is the kindest system of all. It will often, and even usually, render unnecessary any severe correction, for years after the child is acquainted with the meaning of verbal commands and prohibitions; and will, withal, prevent many an hour of great suffering, from fretfulness and ill humour. On the other hand, if a child is not taught obedience till he is two or three years of age, he will have endured much misery, from wayward fancies and tempers that could not be gratified, and must then commonly suffer some severe chastisement, to bring him under subjection; or else be left to take his own course for the remainder of life. But the parent who yields to the latter part of this alternative, sins grievously, both against God and against his child. It is a part of infidel philosophy, standing in direct opposition to the doctrine of the Bible, that children can generally be governed entirely by reason and persuasion, without correction and control. We readily grant that reason and persuasion are to be fully and assiduously used, as soon as they can be understood; and that the more efficient they can be rendered, so as to prevent the necessity of coercion by other means, the better. But we insist, that government ought to commence long before they can be used at all, and that in ninety-nine cases out of a hundred, all experience shows, that reason and persuasion alone are not sufficient, to restrain the indulgence of the evil feelings, dispositions, propensities and passions of children. If a child, after he understands language, can be properly governed by appeals to his reason and sense of duty, far be it from us to say, that he should ever feel the rod; and we think that where such instances occur in fact, they are most likely to be found among children who have been subjected to the early disci-

pline which has already been recommended. But the fact is, that all such instances are only exceptions to a very general rule. Hence the divine declarations and injunctions, delivered by the wisest of men—"He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes—Chasten thy son while there is hope, and let not thy soul spare for his crying—Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him—Withhold not correction from the child; for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell—The rod and reproof giveth wisdom; but a child left to himself bringeth his mother to shame." Here are the instructions and precepts of unerring wisdom, which are not to be set aside by the false reasonings, or reluctant inclinations, of fallible and corrupted human nature. Yet in complying with these inspired prescriptions, we not only admit, but earnestly inculcate, the importance of uniting with firmness and perseverance, the greatest degree of tenderness and prudence. The utmost care is to be taken, to impress the child with the conviction that the parent has no pleasure, but very sensible pain, in the infliction of chastisement. Many foibles and follies are to be met, with verbal remark and remonstrance only, and some should even be past without notice. The child is not to be perpetually teazed and worried with fault-finding. He should know what he is to expect, and great indulgence, and kindness, and allowance for youthful feelings, should constantly be manifested. Tokens of approbation and expressions of endearment, should be discreetly, but not lavishly bestowed, on well doing. Sometimes, when chastisement has been merited and is fully expected, the child should be surprised with an act of free forgiveness, accompanied with an appeal of the tenderest kind, to all the generous feelings of his nature, and his sense of filial duty. Stripes should never be inflicted, while a particle of anger is felt by the parent. It is a vain pretence which some parents set up, that they cannot correct unless they are angry. If they were duly sensible of the important truth, that in correcting their children they should always expect, and be willing to feel, as much pain as they inflict, they would not find it impracticable to do their duty. Blows inflicted in anger gratify a passion, and no gratification, but great self-denial, ought ever to be felt in this business. When the rod is to be used, it should generally be preceded by the tenderest remonstrance; and if tears accompany the remonstrance, on the parent's part as well as on that of the child, so much the better. If to all this be added a short and affecting prayer, that the correction to be given may be sanctified to the child—a practice which I know has been adopted by some Christian parents—there will be no danger that filial affection will be destroyed by the use of the rod. Nay, it will be greatly increased, although for the moment resentment may be felt—It will create a deep reverence for the parent, highly favourable to the strongest and most lasting affection; for it does not belong to human nature to continue to love that which we despise—a truth which careless and vicious parents would do well to consider and regard.

The object to be aimed at, in the government of children in their early years, is to bring them to an unqualified submission, and as far as possible a cheerful obedience, to the will of the parent; nor should correction, in any particular instance, be discontinued till this is effected; nor the system be relaxed which is calculated to produce submission as a habit, till the habit is thoroughly formed and fixed: And so far

will this be from rendering a child base-spirited, as some have foolishly supposed, that it will imbue him with some of the most useful principles and feelings, that he can possess in after life.

Having mentioned that children should sometimes be surprised by acts of forgiveness, I feel constrained to add, that in doing it, regard should be had to the nature of the offence to be forgiven. I would say, for example, that if a child had, by a very criminal inattention, caused his parent the loss of property, or the incurring of a personal mishap or injury, I would, in certain circumstances, freely forgive him, after a suitable remonstrance; while lying, gross profaneness, deliberate fraud, and direct or palpable disobedience, I would seldom, if ever, pass without severe chastisement.

There can be nothing like proper discipline in a family, where a child can appeal, or fly for refuge, from one parent to the other. There ought to be the most perfect concert between fathers and mothers, in regard to their children, in reference to this subject; and so far from interfering, when correction is to be administered, they ought invariably to sustain and support each other. Children should be carefully impressed with the idea, that disobedience to either parent is equally criminal. It has been justly remarked, that to show that equal honour and regard is due from children to their mother, as to their father, and to prevent any difference of esteem, reverence and obedience, there is one text of scripture, in which the mother is mentioned before the father—Lev. xix. 3. "Ye shall fear every man his mother and his father."

In our last lecture, it was stated from the constitution of our church, "that parents ought neither to compel their children to marry contrary to their inclination, nor deny their consent without just and important reasons." Little needs to be added to this excellent general rule. The mercenary or *convenient* matches, as they are sometimes called, which some parents plan for their children, and insist on carrying into effect, are both cruel and wicked—Cruel because they are calculated to destroy for life the happiness of their offspring, and wicked because they urge to nothing better than a legal prostitution, and very often lead to that also which is confessedly illegal and adulterous. On the other hand, it must be admitted that there may be a disposition in children to contract a marriage, to which parents ought never to yield their consent; and which, during the nonage of a child, should be absolutely prohibited. But every case of this kind should be one that is clearly and strongly marked—Much should be conceded to deep affection already contracted; and active opposition may sometimes be forborne, where positive assent is perseveringly denied. Yet perseveringly to refuse forgiveness and reconciliation, to a child who has in this matter erred, however grievously, is always contrary to Christian duty.

It is the duty of parents to make a suitable provision for their offspring. To this they are in most cases sufficiently disposed—Parental drunkards, gamblers, spendthrifts, and idlers, who beggar their families, to gratify their own vicious appetites, or criminal propensities, are human monsters—more unnatural than even the brute beasts. Parents who have to earn a living for themselves and their families, should certainly feel an obligation to be industrious, frugal, and economical, that those who depend upon them may live comfortably for the present, and that they may provide for their own old age or sickness, and at death leave something to their descendants. The apostle not only declares that "if any provide not for his own, and specially for those

of his own house, he hath denied the faith, and is worse than an infidel," but he also states it as a duty, that parents should "lay up for their children." This disposition, however, it should be remarked, is much more frequently seen to be excessive than defective. Those parents do not leave the best inheritance to their children, who give nothing, or very little, to charitable designs, but parsimoniously treasure up every thing for those who are to come after them; and who, in such cases, are often observed to scatter and waste the hoards of avarice, much faster than their progenitors gathered them. Those who possess an abundance, whether as the fruit of their own industry and prudence, or as an inheritance from their relatives or friends, have certainly a right to make a liberal provision for their families. But they often mistake in estimating what such a provision is; and still oftener forget, that in all they possess they are but the holders of God's bounty, and ought to regard themselves as his stewards. If parents would fully sustain their Christian character and profession, they should leave no more to their children than that very amount which, on the best observation they can make, they conscientiously believe is most likely to render their successors, at once the most happy in themselves, and the most useful to the community—all beyond this, whether it be more or less, they should bestow, or bequeath, to benevolent or pious designs or institutions.

Finally—It is the duty of parents to pray for their children, till the season for prayer is closed, either by their own death, or that of their offspring. There is much reason to fear and to believe, that the children of truly pious persons often remain in an unconverted state, because parental prayer for their renovation has not been offered, with that frequency and fervency which would have insured a favourable answer. "It is impossible that the child of so many prayers and tears should perish"—said Basil to the weeping Monica, the mother of St. Augustine, while he was yet a Manichean, and an abandoned profligate. No day of life should pass, in which fathers and mothers, not only unitedly in the family, but separately in secret, should bring their dear offspring before the throne of grace, and with all the earnestness and importunity of a spirit breaking with desire to obtain the object sought, pray that the saving grace of God may be imparted to each of them respectively. Seasons should likewise be set apart to pray with their children, without the presence of any other individuals; and seasons also of fasting and prayer, should be observed by parents, sometimes conjointly, and sometimes separately, to plead with their covenant keeping God, that those whom they have devoted to him in covenant, may be "delivered from the power of darkness and translated into the kingdom of his dear Son." Who can doubt of the happy result of such a procedure as this? Would it not lay a just foundation for the hope of parents, that a direct answer, in God's good time, would be granted to their prayers—a hope that He with whom is the residue of the Spirit, would assuredly impart his transforming influence to their dear offspring? Would it not also have a natural influence to make them careful and conscientious, in the discharge of every particular duty which they owe to their children? Beyond a question, these consequences would as certainly follow, as that any cause will produce its appropriate effect.

We now come to consider the duties which children owe to their parents—duties which are plainly founded in the law of nature, since, under God, children derive their very being from their parents; which is the source of love and attachment even in the inferior animals.

Hence the apostle says of obedience to parents, "this is right;" that is, manifestly equitable and reasonable; and he elsewhere affirms, that it is well pleasing in the sight of God.

Filial is not less obligatory than *parental* duty. "To the disgrace of human nature it is often observed, that parental affection is much stronger than filial duty. We must indeed acknowledge the wisdom of Providence, in making the instinctive impulse stronger in parents toward their children, than in children toward their parents; because the first is more necessary than the other to the publick good; yet when we consider both as improved into a virtuous disposition, by reason and a sense of duty, there seems to be every whit as much baseness in filial ingratitude as in want of natural affection."*

As the duties of children to their parents are correlative, or correspondent to those which their parents owe to them, the former class may at once be ascertained, by a careful attention to the latter. Thus it is plain, that if it be the duty of parents to love their children, to instruct them, to correct and govern them, to set before them a good example, to provide and to pray for them; then it must evidently be the correspondent duty of children, to make a return of affection to their parents, cheerfully to receive instruction, readily to submit to correction and government, to imitate the good examples which they witness, to be careful not to waste the property of their parents, to join in their prayers, and to pray earnestly for themselves—Without following the exact order of this general statement, and not to leave so important a part of our subject without some enlargement, I will give you a brief view of the duty of children to their parents, under a number of particulars.

1. Although children are to obey God rather than man, as heretofore shown, and therefore must not violate any plain law or duty enjoined by divine authority, even if such violation is required by a parent, yet this will not destroy the obligation to obey the same parent, in every thing which is lawful. Nay, in every such case, the conscientious child should be peculiarly careful, to show that his love to his parent has not been destroyed or diminished, and that in every lawful thing, his obedience shall be most prompt, exact, and dutiful. Hence I observe—

2. It is a sacred duty of children, not unnecessarily to grieve and distress their parents; but, on the contrary, to do all in their power to give them satisfaction and pleasure. Nothing more than this marks a truly generous, amiable, and genuine filial spirit. The child who is careless of the pain, anxiety, loss, or inconvenience, which he may cause to a parent, is chargeable with great guilt and base ingratitude. In what language, then, shall we speak of the son, or daughter, whose vicious or infamous conduct covers a family with shame, and breaks a father's or a mother's heart!

3. As the opposite of what has just been said, it is the duty of children to cherish a warm affection, and a high esteem, respect, and reverence for their parents; to regard their infirmities and weaknesses with the greatest tenderness, and to do all that they lawfully may, to cast a veil over even their faults and vices. The account we have of the conduct of the sons and grandson of Noah, when he had been overtaken by drunkenness, was doubtless "written for our learning." Read attentively, my young friends, the whole of the sacred record, in Gen. ix. 20—27, and remember that the blessing and cursing there mentioned were certainly by divine dictation. If they had been merely the effusion of parental feeling, there had never been such a remarkable ful-

* Witherspoon.

filment, as there certainly has been, of what was uttered by Noah on that occasion. Nothing, I cannot forbear to observe, in the whole book of God, is marked with more fearful denunciations, than gross indignities offered by children to their parents. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." And "disobedience to parents" is ranked by the apostle Paul, (Rom. i. 30,) among the most shocking and detestable vices, which depraved man has ever exhibited, even in the heathen world. When parents are notoriously and habitually vicious, the part which pious or prudent children are called to act, is truly difficult. Silence in regard to their vices, as far as practicable, and much and earnest prayer for their reformation and conversion, are the duties then to be performed. On the other hand, when children are blessed with worthy parents, their characters are to be promptly and earnestly defended by their offspring, against every slander and unjust reproach.

4. There are many external tokens of respect and of affectionate regard, which it is the duty of children to show to their parents. "Thus Solomon, though his character as a king rendered him superior to all his subjects, yet he expressed a great deal of honour by outward gestures to his mother, when she went to speak in the behalf of Adonijah. 'Tis said that the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand."* Nothing is more lovely than to observe the sedulous and kind attentions, which dutiful children are sometimes seen to show to their parents—in watching all their wants, waiting upon them whenever they can afford any aid, and showing, by a thousand nameless little services, that it is among their greatest gratifications, to add something to their parents' comfort and convenience. A watchful and unremitted endeavour to relieve and mitigate the sufferings of a sick parent, is among the obvious duties of children: and, in a word, they are on all occasions bound to render to their parents every act of service that is lawful in itself, and within their power to perform.

5. Patient submission to just correction, in their early years, and to just reproof at a more advanced age, is an important duty which children owe to their parents. An obstinately "stubborn and rebellious son" was commanded to be judicially put to death, under the Mosaick dispensation.—(Deut. xvi. 18—21.) This, doubtless, was intended to be peculiar to that dispensation; but it serves to show, that the offence is, in the eye of God, of a very aggravated kind. It may be difficult to convince children, at the time they receive even the most necessary chastisement, that it is solely intended for their good; yet, in after life, if they are not lost to all reason, they seldom fail to be thankful to their parents that it was administered; and this ought to induce them to take the reproof which they may receive in riper age, with thankfulness also, and improve it for their farther amendment and benefit.

6. If reproof, seasonably given, ought to be well received by children, they surely ought to listen to advice, and to obey it carefully and cheerfully. There is scarcely a more unpromising indication in a child, than a disregard to parental advice. Often, very often, it is followed by the most serious mischiefs, and the most bitter regrets—frequently as unavailing as they are bitter. On the contrary, the child to whom the advice of a kind and judicious parent is an inviolable rule of duty and action, is—I had

* Ridgley.

nearly said *always*—sure of prosperity and happiness.

7. "Children are to express their duty to their parents, by a thankful acknowledgment of past favours; and accordingly ought to relieve them, if they are able, when their indigent circumstances call for it; and endeavour to be a staff, comfort, and support to them in their old age."* This is a duty taught in the sacred scriptures, both in the Old Testament and the New; and it is one which it will always be gratifying for every dutiful child to perform.

8. It is the duty of children, in all ordinary circumstances, to consult, and endeavour to please their parents, when they are about to make a marriage engagement. In every view that can be taken of the subject, this appears to be a reasonable duty. It is due to the deference that should be shown to parents; it is important to the child, as a matter of prudence; and it is right that when a new family connexion is to be formed, the heads of that family should be consulted, and, if practicable, gratified. Still, it must be admitted that parents may be sometimes so blinded by prejudice, or as utterly unreasonable in their demands and expectations, or so incapable by dotage, or natural defect of judgment, to form a just opinion, that children, when of age to act for themselves, will not be bound to follow, or even to ask their advice —Their lasting happiness is certainly not to be sacrificed to parental prejudice, caprice, or folly. Children must, in such cases, ask counsel of God, of their judicious friends, and of their own consciences and hearts, and act as duty, thus ascertained, shall appear to direct.

My dear youth—In stating the duties of parents and children, which I have now finished, I have been insensibly led into far more detail than I had anticipated. But the subject is worthy of detail, and of all your attention; for to family instruction, family religion, and family government, we must be more indebted than to all other causes, for whatever is excellent, either in the church or in the state. When parental and filial duties are disregarded, and in consequence of this the families of a community become generally corrupt, society is poisoned in its very fountain, and every stream it sends forth will unavoidably partake of the deadly contamination.

* Ridgley.

WITHERSPOON ON REGENERATION.

Wherein the change in Regeneration doth properly and directly consist.

I have hitherto, by general remarks, endeavoured to caution the reader against taking up with erroneous and defective views of the nature of religion. We now proceed a step farther: and I would willingly point out, in as distinct a manner as I am able, what is the change which is wrought in all, without exception, who are the real children of God, by whatever means it is brought about; what it is in the temper and disposition, in the life and practice, which constitutes the difference between one who "is," and one who is "not born again." The different steps by which this change may be effected in the sovereign providence of God, and the different degrees of perfection at which it may arrive, I purposely omit here, and reserve as the subject of a distinct head of discourse.

That we may enter on the subject with the greater perspicuity and simplicity, it will be proper to begin with observing, that the design and purpose of this change is to repair the loss which man sustained by the fall. Man, at his first creation, was made after the image

of God, in knowledge, righteousness, and holiness, and enjoyed uninterrupted fellowship and communion with him. He was not only subservient to the divine glory, by a natural and necessary subjection to the divine dominion, which all creatures are, have been, and ever will be, but by choice and inclination, his duty and delight being invariably the same. By the fall, he became not only obnoxious to the divine displeasure, by a single act of transgression, but disobedient to the divine will, in his habitual and prevailing inclination. This is the character given not of one man only, but of the human race. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."*

He became, at the same time, not only unworthy of, but wholly disinclined to communion with God, and habitually disposed to prefer the creature before the Creator, who is "God blessed for evermore." In regeneration, therefore, the sinner must be restored to the image of God, which, in a created nature, is but another expression for obedience to his will. He must also be restored to the exercise of love to him, and find his happiness and comfort in him. His habitual temper, his prevailing disposition, or that which hath the ascendency, must be the same that was perfect and without mixture, before the fall, and shall be made equally, or perhaps more perfect, in heaven, after death.

As the change must be entire and universal, corresponding to the corruption of the whole man, it is not unusual to say it may be fully comprehended in the three following things—giving a new direction to the understanding, the will, and the affections. And no doubt, with respect to every one of these, there is a remarkable and sensible change. But as the understanding is a natural faculty, which becomes good or evil, just as it is applied or employed, it would be scarce possible to illustrate the change in it without introducing, at the same time, a view of the disposition and tendency of the heart and affections. As, therefore, the change is properly of a moral or spiritual nature, it seems to me properly and directly to consist in these two things. 1. That our supreme and chief end be, to serve and glorify God; and that every other aim be subordinate to this. 2. That the soul rest in God as its chief happiness, and habitually prefer his favour to every other enjoyment. These two particulars I shall now endeavour to illustrate a little, in the order in which I have named them.

1. Our supreme and chief end must be, to serve and glorify God, and every other aim must be subordinate to this.

All things were originally made, and are daily preserved for, nay, they shall certainly in the issue tend to, the glory of God; that is, the exercise and illustration of divine perfection. With this great end of creation the inclination and will of every intelligent creature ought to coincide. It is, according to scripture and reason, the first duty of man to "give unto the Lord the glory due unto his name." This, I know, the world that lieth in wickedness can neither understand nor approve. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."* The truth is, we ought not to be surprised to find it so, for in this the sin of man originally consisted, and in this the nature of all sin, as such, doth still consist, viz. withdrawing the allegiance due to God, and refusing subjection to his

* Gen. vi. 5.

* 1 Cor. ii. 14.

will. The language of every unrenewed heart, and the language of every sinner's practice is, "Our lips are our own, who is lord over us?" But he that is renewed and born again, hath seen his own entire dependance upon God, hath seen his Maker's right of dominion, and the obligation upon all his creatures to be, in every respect, subservient to his glory, and without reserve submissive to his will. He hath seen this to be most "fit" and "reasonable," because of the absolute perfection and infinite excellence of the divine nature. He is convinced that all preferring of our will to that of God, is a criminal usurpation by the creature of the unalienable rights of the great Creator and sovereign proprietor of all.

Regeneration, then, is communicating this new principle, and giving it such force as that it may obtain and preserve the ascendancy, and habitually govern the will. Every one may easily see the different operation and effects of this principle and its opposite, by the different carriage and behaviour of men in the world. The unrenewed man seeks his own happiness immediately and ultimately: it is to please himself that he constantly aims. This is the cause, the uniform cause, of his preferring one action to another. This determines his choice of employment, enjoyments, companions. His religious actions are not chosen, but submitted to, through fear of worse. He considers religion as a restraint, and the divine law as hard and severe. So that a short and summary description may be given of man in his natural state—That he hath forgotten his subjection, that God is dethroned, and self-honoured, loved, and served in his room.

This account will appear to be just, from every view given us in scripture of our state and character, before or after conversion. It appears very clearly, from the first condition required by our Saviour of his disciples, viz. self-denial. "Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."* All those who are brought back to a sense of their duty and obligation as creatures, are ready to say, not with their tongues only, but with their hearts, "Thou art worthy to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created."† It ought to be attended to, what is the import of this, when spoken from conviction. They not only consider God as being most great, and therefore to be feared; but as infinitely holy, as absolutely perfect, and therefore to be loved and served. They esteem all his commands concerning all things to be right. Their own remaining corruption is known, felt, and confessed to be wrong. This law in their members, warring against the law of God in their minds, is often deeply lamented, and, by the grace of God, strenuously and habitually resisted.

Perhaps the attentive reader may have observed, that I have still kept out of view our own great interest in the service of God. The reason is, there is certainly, in every renewed heart, a sense of duty, independent of interest. Were this not the case, even supposing a desire of reward, or fear of punishment, should dispose to obedience, it would plainly be only a change of life, and no change of heart. At the same time, as it did not arise from any inward principle, it would neither be uniform nor lasting. It is beyond all question, indeed, that our true interest is inseparable from our duty, so that self-seeking is self-losing; but still a sense of duty must have the precedency, otherwise it changes its nature, and is, properly speaking, no duty at all.

* Matth. xvi. 24. † Rev. iv. 11.

To honour God in the heart, then, and to serve him in the life, is the first and highest desire of him that is born again. This is not, and cannot be the case, with any in a natural state. But, before we proceed to the other particular implied in this change, it will not be improper to make an observation, which I hope will have the greater weight, when the foundation of it is fresh in the reader's mind. Hence may be plainly seen the reason why profane and worldly men have such a tendency to self-righteousness, while the truly pious are filled with an abhorrence of that soul-destroying falsehood. This, I dare say, appears strange to many, as I confess it hath often done to me, before I had thought fully upon the subject: that those who are evidently none of the strictest in point of morals, and have least of that kind to boast of, should yet be the most professed admirers and defenders of the doctrine of justification by works, and despisers of the doctrine of the grace of God. But the solution is easy and natural. Worldly men have no just sense of their natural and unalienable obligation to glorify God in their thoughts, words, and actions, and therefore all that they do in religion, they look upon as a meritorious service, and think that certainly something is due to them on that account. They think it strange if they have walked soberly, regularly, and decently, especially if they have been strict and punctual in the forms of divine worship, that God should not be obliged (pardon the expression) to reward them according to their works. It is a hard service to them, they do it only that they may be rewarded, or at least may not suffer for the neglect of it, and therefore cannot but insist upon the merit of it.

On the other hand, those who are born of God, are sensible that it is the duty of every rational creature to love God with all his heart, and to consecrate all his powers and faculties to his Maker's service. They are convinced that, whoever should do so without sin, would do only what is just and equal, and have no plea of merit to advance. But when they consider how many sins still cleave to them, how far short they come of their duty in every instance, they ask for mercy, and not for reward, and are ready to say with the Psalmist David, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? but there is forgiveness with thee, that thou mayest be feared."* To sum up this reasoning in a few words. The reluctant obedience which some pay to the divine law, is considered as a debt charged upon God; whereas real obedience is considered as a debt due to God. And therefore it must always hold, that the very imperfection of an obedience itself increases our disposition to overvalue and rest our dependence upon it.

(*To be continued.*)

* Psal. cxxx. 3, 4.

IT IS FINISHED.

'Tis finished! 'tis finished!—On Calvary's brow,
See the Saviour expire, and his purple gore flow;
Earth resounds with her throes, and the loud thunder peals,
And the lightning-flash, blazing, sad horror reveals.

And the burden of promise, and the thrice-hallow'd theme,
Which prophets once sung ere the dawn-day did gleam;
And the types, and the shadows, of ages gone by,
Have their meaning now uttered, on dark Calvary.

'Tis finished! 'tis finished!—The tyrant is crushed,
And the weak prey is taken from him who had rushed
In the strength of his malice, and height of his pride,
To snatch from the helpless, what to *him* was denied.

The darkness has vanished, the storm has o'erpast,
And the terror of death, and the dread judgment blast;
The vials of vengeance their fury have poured
On the head of the Lamb—the Messiah—the Lord.

'Tis finished! 'tis finished!—The struggle is ended,
The conqueror in triumph on high has ascended;
And the Lord strong and mighty now fills his bright seat,
And his proud foes are humbled, and bend at his feet.

And the land where sin comes not; th' inheritance fair;
And the glories surpassing, and the joys without care;
And the harps and the crowns, and the white robes above,
Are all purchas'd, and ready, for the sons of his love.

[*Evangelical Magazine.*

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 130.)

Tuesday, July 8th.—Bath is said to be the handsomest town in England, and able to vie with any city in the world in the *politeness* of its amusements. Last evening as I viewed it at a distance, and then passed along many of the streets, its groves and crescents, parades and long lines of uniform edifices, made but little impression on my mind. As a place of fashionable resort, it undoubtedly owes its origin to the notorious *Beau Nash*, sometimes called the King of Bath. He was, for many years, the *master of ceremonies* in the pump room, the dancing assembly, and in all the gambling houses; his impudence, and the ease and elegance of his manners, were only exceeded by the frivolity of his life, and corruption of his heart. In one of the pump rooms a *statue* of Nash was erected between the *busts* of Newton and Pope, on which occasion even Lord Chesterfield wrote the following epigram—

This statue placed these busts between,
Gives satire all its strength,
Wisdom and *Wit* are *little* seen,
But Folly at *full* length.

The town rises gradually on the high banks of the river Avon, which here bends so as to encompass its northern and eastern portions. From the easy ascent of the hills, you can readily pass from the lower and thickly settled parts, to the suburbs on the higher ground. In one of our rambles, as we were continually ascending one of the streets, our progress in that direction was stopped by an iron railing, which surrounded a terrace; here we found ourselves so much above the level of the lower parts of the town, that we enjoyed a novel prospect. Still further above us, we saw large rows of buildings of uniform architecture; below us, on one side and in front, were verdant fields watered by the Avon; and on the other side, immense masses of fine buildings, some in rows, and some in the form of a crescent. There is a sameness in the looks of the houses which did not please me—the greyish colour of the stone which is used in their architecture, soon becomes dark and ugly with the coal smoke. In traversing the streets I here noticed, for the first time, *sedan chairs*, in which the lazy citizens are transported from one place to another; they have also a little kind of *go-cart*, on three wheels, which is dragged along by one man. The persons who sat in these vehicles, some of them young and healthy, seemed, to my notion, very ridiculous. The fares of the chairmen are settled by law. For carry-

ing one person any distance not exceeding five hundred yards, the fare is 12½ cents—over hilly ground it is more. Except the Baths, the only publick edifice that I examined specially, was a fine gothick cathedral, called the Abbey church. Though not as large as many others I had seen, it is thought to be highly interesting, on account of the neatness and care exhibited in carving even its minutest ornaments. There is an open space in the street, which gives a good view of the west front. A singular decoration may be seen to the left of the great window—a ladder is carved in the stone, and reaches from the ground nearly to the roof—on this a number of angels are climbing up, as it were to the skies. The origin of this device was a dream which occurred to Bishop Oliver King, who commenced rebuilding the church, which had fallen into a state of great decay. His vision was something like that of Jacob's ladder. One of the angels, he thought, said to him, "Let an *Olive* establish the crown—let a *King* restore the church." Among the monuments in the cathedral is that of Melmoth, the translator of Pliny and Cicero; and one by Flaxman in memory of Sibthorpe, the botanist, author of the Flora Græca.

Every stranger who arrives in this town must be curious concerning its baths; we therefore early visited the most celebrated pump room, drank some of the water, and then took a stylish bath. The front of the great pump room is embellished with a portico of four Corinthian columns; on the frieze above them is the following appropriate inscription:

ΑΡΙΣΤΟΝ ΜΕΝ ΥΔΩΡ.

The temperature of the springs is very different, the thermometer standing at 96° in one, 110° in another, and 117° in the hottest; the temperature of the same spring also varies at different seasons of the year. The taste of the water was to me horrid, like all other sulphurous waters, though many drink them with pleasure and benefit. The guide book says, "they procure a good appetite and excellent spirits; they comfort the nerves and warm the body," and many invalids drink them "with abundance of delight and pleasure, and by the help of a little physick have recovered to admiration." The water, from its temperature and mineral ingredients, certainly forms the most agreeable bath that I have ever used. On entering it, the sensations produced are peculiar. From what I have heard you say of the warm springs in Virginia, I should think them nearly allied in their properties to these at Bath.

York House, at which we put up, is a very spacious, central, and excellent inn. After wandering about the town till we were thoroughly tired, we took dinner in a private room; and among other important matters discussed, we concluded that Bath, except its mineral waters, contained little to interest the traveller.

Towards evening, I took my seat on the box with the driver of the mail for Bristol, my travelling companion, Mr. S., intending tomorrow morning to visit some distant friends in Somersetshire. The distance from Bath to Bristol is about 12 miles—the road is smooth and undulating—the scenery often beautiful—the buildings on and near the road side are numerous and handsome, and all the land is in a high state of cultivation; so that my ride was delightful. On the road we passed through a neat little town, which is ornamented with quite a large Gothick church. Dense clouds of smoke could be seen in the distance hanging over Bristol, and disfiguring the prospect in that direction. We entered Bristol through long, narrow, dirty,

and mean looking streets, rendered peculiarly disagreeable by a tremendous shower of rain which just commenced falling. The mail coach set me down in a narrow old fashioned looking street, at a spacious, ill contrived inn, which must have been built before the time of William the Conqueror. For trade, wealth, and number of inhabitants, Bristol is thought by many to surpass Liverpool. The weather compelled me to defer my perambulations till to-morrow. I therefore stepped into a bookstore on the opposite side of the street, purchased a new scientifick work, and then retired to my room for the night.

Wednesday, July 9th.—The rain this morning still continues, and it is the first rain since I left Liverpool, that has at all interfered with my operations—I sallied forth, however, in the midst of it. The streets through which I chanced to pass, gave me a worse idea of Bristol than I had at first—the high old fashioned houses, the narrow carriage ways, the dirty side walks, and the women in pattens, stamping along like horses, made me wish myself away. If a fine sunny day exhilarates the spirits of the traveller, nothing can exceed the depression which a dark, blustering, and stormy one, produces. My principal object in coming to this side of the island, was to visit Mrs. Hannah More, from whose writings I had received so much instruction and amusement in earlier years; and were it not for the hope of seeing her in a few hours, I should soon be on my way back again to London.

About 12 o'clock the weather held up a little, and I got into a *Fly* or *pony carriage*, and drove to Clifton to see Dr. S., who was to introduce me to Hannah More. Dr. S. I found exceedingly polite, and Clifton one of the most picturesque places I have seen. As its name seems to import, it is a *town* on a *cliff*—the houses rise in *crescents*, one row above another. In one instance a wall is built more than 100 feet high, to support a terrace, on which there is a row of superb houses. Clifton forms a kind of suburbs to Bristol, and from its beautiful situation, its salubrious air, and its distance from the noise and bustle of the commercial part of the town, it is chiefly the residence of wealthy families who have retired from business. The baths and mineral springs, which are also to be found here, render it the resort of persons from all parts of England. Dr. S. lives in a fine house, which forms a part of what is called, I think, the Royal York Crescent; this immense range of uniform edifices, will bear a comparison with those of the same kind at Bath. Two high flights of stone steps, with iron rails on each side, lead up to a level surface of from 40 to 50 feet in breadth, paved with large smooth flags, and which is enclosed in front with ballustrades. The houses which form this crescent have all a neat balcony, running along the second story. The view from Dr. S.'s balcony or *verandah*, as they call it, is quite interesting. The river Avon, with its docks and shipping, and old Bristol, with its spires and turrets, are spread out beautifully in the valley below. I should have lost all this, if the weather had not suddenly changed from foul to fair. Dr. S. accompanied me to the bath, or *hot wells*. The water is not so warm as that at Bath, by more than 20 degrees, though it has pretty much the same taste. The spring is on the banks of the Avon, at St. Vincent's Rocks, and is said to be 26 feet below the level of the river. The room where the water is distributed to visiters, by an obliging female, is semicircular, and its walls are covered with advertisements, like our country taverns. The scenery round the

pump room is rich and sublime. The high and rugged rocks on this side of the Avon, and the opposite bank of the river which is bold and richly covered with trees and verdure, are really charming. We now turned our steps towards one of the crescents, in which the venerable author of Cœlebs resided. Unfortunately we could not see Mrs. More, as company are admitted only three days in the week. When she first came to this place from her late residence, called Barley Wood, more than 600 people called on her daily: and as she is almost 85 years of age, she became greatly fatigued by the company and conversation, and was obliged to *rest* every other day. To-morrow I expect to have the pleasure of conversing with her.

Thursday, July 10.—The weather this morning was much more favourable to my purposes than yesterday. Upon taking a walk into different parts of the town, I began to think Bristol not quite a good for nothing place. Some of the streets, which are modern, are quite handsome, though I had a good deal of up hill and down hill walking. I examined an old cathedral, which is a venerable edifice; and from its cloisters and out buildings, I could easily fancy myself among the monks and friars who once inhabited them. This church is very prettily situated, occupying one side of a fine square verdant spot, planted with trees, called *College Green.* The interior, like most of the other old churches here, has been lately repaired and newly coloured. Some remains of old paintings on glass are still to be seen in the windows.

Among the numerous monuments some are interesting, from the persons to whom they are dedicated. I noticed one near the door, to Eliza Draper—the Eliza of Sterne, or sentimental Yorick. As I stood gazing on the figure of Eliza, carved upon her tomb, the deep and solemn notes of the organ, echoed along the lofty arches and mingled with the shrill voices of the young choristers, produced in my nerves a most delightful thrill.

There are a number of open publick squares, which have fine houses facing them on all sides; in the middle of one of these squares, there is a large equestrian statue of William III. in marble.

The docks of Bristol, by which all the shipping comes to the town, are a fine artificial work. I was kindly introduced, by a gentleman I met, into what are called the *Commercial Rooms*, where both foreign and domestick journals are regularly received. I was pleased to see again some American papers, though of no very recent date. The first Philadelphia paper I took up, and the first paragraph in it which I read, announced the departure, in April last, of the packet ship Algonquin, from Delaware Bay, with a favourable wind. As my name and that of a number of my friends was noticed among the passengers, I impulsively grasped the paper, as if it had been the hand of an old acquaintance.

At one o'clock, the time appointed, I called upon Dr. S. at Clifton, and we went together to the house of Hannah More. I assure you I felt a sensation of awe and pleasure, when the good and venerable lady took me cordially by the hand. She was exactly the person I expected to find her—intelligent, conversable, sprightly, and *good looking.* There was however rather more style about her house and apparel than I had anticipated. She conversed with me about America, and I talked to her about the Shepherd of Salisbury Plain, Tawny Rachel, Tom White the Post Boy, and many other matters; and she related many little incidents respecting these stories, which I hope to tell you all another time. I must, however, now mention one little anecdote about the Salisbury

shepherd. As you seem to be so much pleased, said Mrs. M. to me, with that story, I will tell you an incident connected with it. One morning, as I stood looking out of one of my windows at Barley Wood, I noticed a man walking backward and forward near the house, and being an unusual occurrence, I sent to know if we could be of any service to him. The servant returned and said, that the man was only desirous to speak with Hannah More. I accordingly invited him in; and then, with some embarrassment, he said he came to offer me his thanks, for, madam, the Shepherd of Salisbury Plain has made me an altered man. It was the first tale that you ever wrote, and it was the first work I ever published. Since that period I have been remarkably prospered, and I owe it to Providence and to you.

It is, I think, pretty generally known, that the principal characters in this story are drawn from real life: the name of the shepherd was David Saunders, who lived till within a few years. The hour I passed with this lady flew on "angel wings." She related the circumstances which compelled her to abandon her delightful residence at Barley Wood, her "little terrestrial paradise," as she called it. This spot, which is about eight miles from Clifton, was almost a barren waste, till, under her care, taste, and perseverance, it was transformed into a lovely garden: most of the shrubs and trees now growing there, were planted by her own hand. Though at first a good deal distressed at her removal, she is now not only satisfied with it, but thankful for the change; as she is here surrounded by warm friends, and near many excellent clergymen and physicians. The atrocious profligacy of her Barley Wood servants, is what she principally regrets. It has been reported that she is suffering pecuniary distress; this is not so. Besides the genteel style in which she lives, she established, about 34 years since, and still continues to support, at an annual expense of more than $1,000, two schools for poor children—there has been always between five and six hundred scholars in them at a time. Just as we came into her parlour, she was sending a sum of money to relieve an indigent person, whose tale of distress was signed by my companion, Dr. S. Though there had been some trick, as the Dr. remarked, in obtaining his name to the paper, the good old lady still insisted on sending the money. Besides her library, the chief ornaments of her elegant mansion are the portraits of her friends, among which are some of the most distinguished persons in England. She requested me to step into her chamber, which opens into the parlour, and look out of the back window, if I was pleased with fine scenery. I found it beautiful indeed.

On leaving Mrs. More, we ascended a high hill to enjoy a grand view of the Avon in the neighbourhood, and then to see the ruins of an ancient Roman camp; but the beauties of nature and the reliques of art were all lost to me, in the contemplation of the moral excellencies of the distinguished individual I had just left. Descending from the hill on the opposite side, Dr. S. pointed out to me Gloucester place, the house of Sir William Draper, rendered famous by the Letters of Junius. There are two stone monuments in the court yard before the house, one erected by him to the memory of the elder Pitt; the other is a cenotaph in honour of the 76th English regiment, which fell at Madras, Arcot, Pondicherry, and Manilla.

Returning to town, I was introduced into the Bristol Institution, an establishment devoted to natural science, polite literature, and the fine arts. It was in this place that Sir Humphry Davy commenced his brilliant scientifick career, by

his novel and accurate researches into the properties of the different gaseous substances. Mr. Miller, the present curator of the institution, was exceedingly attentive, and we soon became very sociable, as our pursuits in natural history had been the same. In one of the rooms, I noticed a fine marble statue of Eve at a fountain, by a Bristol artist. The cabinet of minerals is very good, and the fossil remains are the most extensive I have seen. I here examined, as I also did at the British Museum, a number of the bones from Professor Buckland's cave in Kirkdale. Mr. Miller was so kind as to say he would accept with pleasure any letter from me, introducing any of my acquaintances. Mr. M. is the author of several valuable works on natural history; he is a German, though he speaks English very fluently and very well. I spent the evening at the Commercial Rooms, where I saw, in the Philosophical Magazine for July, my account of the experiments performed on board the Algonquin, by sinking bottles in the sea. My friend Mr. Gray had it published for me.

Friday, July 11th.—This morning early, I went on board the steam packet at Clifton, to visit Chepstow castle, Piercefield walks, and especially Tintern Abbey, which is supposed to be the finest ruin in England. The day was rather threatening, but it was now or never with me. The passage to Chepstow was down the Avon, and then to the mouth of the Wye. The Avon is a narrow muddy stream, with muddy banks; and it looks more like a bad canal than a river; and the Wye, as far as I saw it, was but little better. Chepstow, or *Chep*, as they say here for shortness—just as we call Ticonderoga *Ti*—Chep is built at the entrance of the river Wye into the sea; there are some good buildings in it, but, on the whole, I thought it a poor looking place. The attention of the stranger is principally directed to the ruins of the old castle, which, from its vicinity to the sea, was once a fortress of great strength and importance—It has four courts. A number of large towers are still in tolerable preservation, in one of which Henry Martin, one of the opponents of Charles I., was held a prisoner for twenty years. The great hall of the castle is now used as a green-house, and many of the apartments, which are still tenantable, are rented to the poor. I had neither leisure nor inclination to examine much of the interior. From a neat and durable iron bridge, thrown over the Wye at Chepstow, the exterior of the castle is peculiarly striking; the ruins seem to form but one mass with the rock upon which they repose, both being covered with the bright green leaves of the ivy. A multitude of carriages are always in waiting here for the steamboat; to carry visiters to Piercefield, the Wynd-Cliff, and Tintern Abbey, all of which are in the same direction. As my little car drove up to the gates at Piercefield Park, I was joined by a gentleman and his family, whom I had seen on board of the steamer, and at his polite request, we commenced our researches together. Piercefield is a superb villa, with a very extensive park, the most interesting part of which extends for about three miles along the banks of the Wye, and through the whole of which we all travelled on foot, with two or three guides in attendance. The interior of the house itself is not shown. It is on a beautiful rising lawn, to which there is an entrance in front, by a grand gate, with two large lions on its pillars. It is the *walk* along the banks of the river, which are here high and abrupt, that forms the principal attraction. At almost every opening in the trees and thick bushes, you are presented with some striking scenery; and with the most beautiful views are

to be seen, benches, alcoves, and other conveniences and ornaments. Much of the scenery would have appeared vastly better, if the Wye had not been unusually shallow. The old castle at Chepstow, with its ruined towers, adds greatly to the prospect; and so do the Bangor rocks, towering up like a wall, on the opposite side of the river. We left the park by a small gate, three or four miles from the place where we entered, and we found our carriages waiting close by, to drive us to Tintern Abbey. Tintern is a little old village, for the most part built of the ruins or fragments of the Abbey. I noticed that the front of an ancient chapel had been transformed into a cottage, and what might have been a cloister, into a pig stye. The principal ruins of this celebrated Abbey which yet remain, consist of a vast roofless gothick church, a large refectory in tolerable preservation, and some other monastick buildings. When the guide first opens the entrance door to the church, the scene presented is peculiarly striking. On the right, three huge columns are yet standing, and directly before you is the cross aisle, and the shorter end of the cross: and their arches, and pillars, and windows, are all covered with a shining mantle of ivy, through which the ornaments of the windows look like needle work. The ground is covered with rich and even grass, as with a carpet, kept perfectly clean, on which lie fragments of capitals and other ornaments, carefully heaped together—none of these can be obtained for love or money. Though most of them are utterly defaced, there is the *torso* of a knight, placing his hand on a shield in tolerable preservation. Through a narrow secret passage in the walls, we ascended by a long stone stair-case, to the highest parts of the ruins. Nothing can exceed the picturesque beauty of this still and secluded spot. The Wye glides gently, at a little distance, through the rich plain on which the Abbey stands, and the whole seems completely embosomed by hills, clothed with verdure to the very tops. All the Abbey, with its broken arches and ruined walls, is kept in a complete state of repair, by the Duke of Beaufort, who owns it and all the surrounding country. As a memorial, I gathered some sprigs of the ivy, which creeps and twines itself most luxuriantly, round every part of the ruin.

Antiquaries object to Tintern Abbey, that it is kept in such neat and trim order, as to give it the air of an artificial ruin; and also that the whole is comprehended in one or two views. It certainly wants the gloomy solemnity so essential to religious ruins. No awful arches make the noonday night—there is but little left for the tourist to explore—no gloomy vaults and dreary recesses recal to his mind the tales of the nursery. The poet's description, which I realized among several of the ruins at York, and at other places, is altogether inapplicable here—

Half buried there, lie many a broken bust,
And obelisk, and urn o'erthrown by time,
And many a cherub, there descends in dust,
From the rent roof and portico sublime.
Where reverend shrines in gothick grandeur stood,
The nettle or the noxious nightshade spreads;
And ashlings wafted from the neighbouring wood,
Through the worn turrets wave their trembling heads.

After a little *pic nic* party, to which I was kindly invited by my newly made friends, I set off on my return. There is a grand view from a high mountain between Chepstow and Tintern, called the Wyndcliff, the place I have before hinted at. I stopped at the Moss Cottage at the foot of the mountain, but it began to rain so fast, that there was no hope of seeing any thing, even if I had taken the trouble to ascend the long flight of steps which led to the top; so I passed on

to Chepstow in my little jaunting car, to be ready for the steam packet to take me back to Bristol.

Before leaving Chepstow, however, I must say a word or two more respecting the Wye, and some impressions which its scenery produced in my mind on leaving it. This river presents an assemblage of natural beauties more variegated and picturesque, than perhaps any other in the world; besides which, the gothick ruins which decorate its banks, throw a charm and *witchery* over the whole landscape, which produce the same peculiar and powerful influence on the imagination, that is occasioned by a well wrought tale of "wizard time" and ancient romance. The turbid and shallow waters of the river at this time, destroyed much of the beauty and keeping of the picture, but I endeavoured to restore this, by filling up the channel with a fancied fresh translucent wave. The Wye is said to be our Hudson river in miniature. Like it, the Hudson winds itself into labyrinths, and in a very narrow channel presents rocks and hills of equal ruggedness, although of dimensions much less colossal. But there is that about the Wye—the mouldering and ivied walls of Tintern Abbey, and the half ruined towers of Chepstow castle, with the legends and stories connected with them—which gives to it an indescribable and peculiar charm. In America, the local interest which history and tradition give, is but rarely felt—the picturesque and sublime views of nature are almost the only objects which attract the attention of the traveller. We have no groves for nymphs—no streams for Naiads, and no caves for demons—no cells for hermits, no cloisters for nuns, and no shrines for saints—no mouldering ruin recals the age of chivalry, and no tottering castle leads the thoughts back to the days of enchantment. Whatever intellectual interest of this kind exists, is principally derived from Indian traditions, which are, for the most part, so absurd and whimsical, that they rather create merriment than sober musing. We have, it is true, some historical recollections, connected with a number of beautiful spots, particularly those on the Hudson. But we stand too near the scenes which have rendered them memorable—we can see the tinsel of the actors, and discover many blemishes which the distance of time will altogether obscure. It must be left to posterity to view them, with the same enthusiastick admiration which the ruins of Tintern and Chepstow now excite.

(*To be continued.*)

The following communication has been in our hands for more than a year past—It was made in consequence of several essays contained in our 5th volume. The measures advocated in the essays have not as yet been moved in the General Assembly of the Presbyterian Church, and we have not till now felt the importance of putting on our pages the remarks of our highly respected correspondent, contained in the subjoined paper. As the whole subject, however, both as referred to in the essays and in this paper, may come before the next General Assembly, we think it right that the views and arguments of our correspondent, D. should now go to the publick. We submit them, as we did the essays, without any expression of our own opinion on the subjects discussed.

—

FOR THE CHRISTIAN ADVOCATE.

ON PREVENTING APPEALS, IN CASES OF DISCIPLINE, FROM COMING BEFORE THE GENERAL ASSEMBLY.

Mr. Editor,—I wish to call the attention of your readers to a se-

ries of papers, published some time ago, in your useful miscellany, entitled, "Observations on the General Assembly." They contain much that is important, relative to this supreme judicatory of the Presbyterian Church. The necessity on which the writer insists, for diminishing the number of delegates that compose this court; and the method by which he proposes to effect the diminution: viz., by committing it to the Synods, instead of the Presbyteries, to send the delegation at a reduced ratio, has entirely my approbation. But there is one particular in which I totally differ from him: viz., his opposition to lessen the business of the Assembly by an exclusion of all appeals and complaints, in cases of discipline. With much deference for the judgment of your correspondent, whose correctness in this instance is controverted, I beg to offer a few remarks on this subject.

That the business of the Assembly calls for diminution, as well as the number of delegates, I believe is agreed on all hands: and in looking over the roll of business, ordinarily requiring the attention of this body, there certainly appears at first view, nothing of which it is so desirable to get rid, as appeals and complaints; nothing that is so difficult and troublesome to decide upon; and which is so fruitful a source of dissatisfaction towards the Assembly itself. Their exclusion, your correspondent vehemently opposes, on the principle of its being an invasion of the radical principles of Presbyterian government. This is the burden of his objection, to which he recurs again and again, with a warmth and emphasis of reiteration, which I apprehend has made a deep impression on the Presbyterian community. If I know myself, I am a Presbyterian—thoroughgoing. Almost, I believe, in the divine right of Presbytery—certainly in its radical principles.

Let us inquire, what radical principles would be contravened, by terminating appeals and complaints, in cases of discipline, in the inferior courts. For the radical principles of Presbyterian church government and discipline, your correspondent quotes from a note, in the form of government; chap. 12, p. 397; which the reader may examine for himself. The closing sentence, which appears to bear on the case, is in these words; "and consequently, that appeals may be carried from lower to higher judicatories, till they be finally terminated by the collected wisdom and united voice of the whole church." Now, admitting that this note, (which can hardly be regarded as of paramount authority in the case,) gives a correct exhibition of radical principles, let it be remarked that it is very guardedly expressed, as if intended to be understood in a limited sense. It does not say, that *all* appeals *shall;* nor does it require to be understood as meaning that every member of the church *shall* have the right, to carry up an appeal, in his particular case: but it says simply, *appeals may be carried,* &c. That cases of doctrine, or general principles of duty, which are called into dispute, may and ought to be carried up, by appeal, or complaint, or reference, is freely conceded. Such a case exactly, was the question—an appeal in fact, though not in form—relative to the binding obligation of the ceremonial law, carried up from Antioch, for decision before the Assembly at Jerusalem. This case forms a precedent for all disputes concerning doctrine or duty, affecting the church generally. The decision of such questions falls in exactly with the nature and design of a General Assembly; which is, to have a general oversight of the whole church; and to be to her, a head of counsel and direction, on all questions of doctrines and rules of duty. If any member of the church finds himself

perplexed in any matter of faith, and fails to receive relief from a lower judicatory, or is trammelled in his conscience by any decision about what is divine law, in a Session, a Presbytery, or Synod, it is his privilege and his right, to carry the cause to be decided by the concentrated wisdom and united voice of the whole church, in exact accordance with the precedent from Antioch, above referred to. Such cases interest the whole church; since what is matter of faith to one, is so to all; and what is duty to one, is duty to all, similarly circumstanced.

Cases of discipline are totally different. They affect only the individuals immediately concerned. Their decision has no such bearing on the general interests of the church, as calls for the interposition of the supreme authority. That they *may* be brought up for decision, to the highest judicatory, is freely conceded; and that individual cases may be so circumstanced that a decision on the part of the Assembly may be desirable, yea, necessary, is also conceded. But whether they *shall*, as a general course of procedure, be so carried up, is, it is believed, purely a question of expediency, to be decided by whatever shall be found for edification, in existing circumstances. In favour of this view of the subject, let it be remarked, that the whole New Testament is without a single precedent to the contrary. We have a clear case of doctrinal reference, but not one case of discipline, carried up from Antioch, from Ephesus, or any where else, to receive final adjudication at Jerusalem.

If, now, we look at the subject in the light of expediency, taking into view the state of things to which the Presbyterian Church in the United States has arrived, I apprehend the question of continuing to admit appeals, as heretofore they have been admitted, will hardly bear a dispute.

1st. The General Assembly, from the number of members it contains, and after any diminution that may take place, it must continue to contain, is an exceedingly ill qualified court for such decisions—perhaps the worst in the church—those sessions excepted, particularly deficient in the number or intelligence of their members. In judgments of right and wrong, which must be based upon evidence, not oral, but written, if the evidence is voluminous and intricate, as in most cases of appeal it usually is, it is literally impossible for the members of a court, so numerous as the General Assembly is, to make that investigation which a correct decision requires. I shall be astonished, if nine out of ten of my brethren will not acknowledge, they have felt, as I have felt, when called to decide, in Synod or General Assembly, a case intricate and perplexed, on hearing once read, a mass of testimony and documents of different kinds, that would require much investigation and comparing, fully to understand; nay, which are frequently unintelligible without explanation. Certainly a court of judicature ought never to be so circumstanced, that its members should be in a measure compelled to jump at a judgment by guess, or to vote as they hear others vote. The wisdom of civil society, in the constitution of courts of justice, is worthy of notice. Twelve men, to judge of right and wrong, are preferred to twenty. As you increase the court above this number, you diminish the chance of justice. And on this principle, by how much an Assembly surpasses a Synod or Presbytery in numbers, other things being equal, by so much is it disqualified to be a fit court of appeal, in cases of discipline.

2d. The amount of business, of general interest to the church, has latterly been such as to curtail the Assembly of the time necessary for hearing appeals, with the patient

investigation that a correct decision would require. Generally, appeals have been put off, until near the close of the session. Those that can be kept out, by any plea of informality, or technicality, are excluded; while the remainder receive a hurried investigation, calculated to destroy all confidence in the judgment rendered. And as the number of appeals may be expected yearly to increase, with the increasing population, without a remedy, this state of things must grow worse and worse.

3d. The expense of the present plan ought not to be overlooked. Counting time, subsistence, remuneration, &c., $3 per day would fall short of what ought to be calculated, on every member of the Assembly—which, for 150 members, would give $450 for every day the Assembly is in session. Ought this expense to be incurred without substantial benefit to justify it? A court of appeal in civil matters, erected at such an expense, would be regarded much more as a grievance than a benefit, in the secular community.

4th. What a heavy reflection does it imply, on the understanding or integrity of the section of the church where the case of appeal originates, that a dispute between A. and B., begun, perhaps, about nothing—some idle tale—petty fraud, &c., cannot be terminated by the judgment of a whole Synod; but must call for the concentrated wisdom of the whole church, collected from Dan to Beersheba, in her representatives, to hear and determine it. What would be thought of the case, in civil society, if courts could not be found in Kentucky, in Tennessee, or in Alabama, to decide finally the smallest matter, without constituting a court of dernier resort, at Philadelphia, consisting of 120 or 130 men, selected from every state in the Union? Are religious controversies so much more difficult to decide than civil suits? or are Christians so much harder to deal with than the men of the world?

5th. Four courts of judicature for the same cause, are, I am afraid, a nuisance. I am sure they would be so regarded in civil matters. And the principle of rendering justice is the same, in the church as the state. The delay, the increased expense, the encouragement to litigation, &c., in so many courts, are an amount of evil, that very far overbalances the benefit of, now and then, rectifying a wrong decision; to say nothing of the danger of puting wrong what was before right. My decided judgment is that, ordinarily, prosecutions commenced in the Session ought to terminate in the Presbytery; and such as commence in the Presbytery ought to terminate in the Synod.

6th. The heaviest objection of all, against this system of carrying up appeals to the General Assembly, is, that it goes directly to defeat the great end and intention of ecclesiastical discipline; which is, not the vindication of character, the recovery of property, or the acquisition of any personal benefit to him who originates the process, but the recovery of an erring brother, back to the path of duty and salvation. The restoration of the offender is the way, by which in the first instance, if possible, the purity of the church is to be maintained, and the injured credit of religion healed. If A. injures B., in any way —if he defames him—if he defrauds him, &c. &c., (both being church members,) in so doing, he incurs sin, and endangers his salvation. This is an affair of unspeakably more concern than the trifling injury A. has sustained, in his temporal interest; and it becomes the imperious duty of A., in the spirit of love and forgiveness, to hasten to his assistance: and if the previous steps of private expostulation, &c., directed by Christ, (Matt. xviii. 15, 16,) fail, he is then to

"tell it to the church," i. e. according to the order of our discipline, he is to enter process before the Session. The duty of the church is, in the first instance, to judge of the criminality charged; and if this is sustained, to deal with the offender in the way best calculated to bring him to repentance. But if the accused appeals from the decision which finds him guilty, the case is necessarily delayed, and the accused is required, in the prosecution of his work of charity and mercy, to tell his accusation to the Presbytery, that through it he may obtain the efforts of the church, on behalf of his offending brother. But here a second appeal may arrest his proceedings, and interpose a farther delay, to the increased hazard of his ultimate failure, and impose the necessity of telling his accusation to the Synod; that through the Synod he may avail himself of the good offices of the church, to gain his brother. But, alas! here a third appeal may delay all further proceedings, for, perhaps, almost a year; and he be required to travel five, six, or seven hundred miles, to the General Assembly, that he may tell the affair there; and through them, procure the good offices of the church, to gain his brother to repentance and reformation, that he may be saved. Now verily, must not the accuser be a saint, far above the ordinary measure of saintship, if by this time he has not become sick of his undertaking—quite willing to drop the matter, as an effort for the salvation of his brother—leave him in his sin and in his danger. Will he not, in all likelihood, be prompted only by a regard to self-vindication, mingled, perhaps, with a little malignant resentment "to see it out?"

On the whole, I can hardly conceive of any measure more calculated to convert an ecclesiastical process, which in its nature is a chief and last effort for the recovery of an erring brother, into an ungodly strife between the accuser and the accused, to the scandal of religion and the destruction of the edification of them both.

But while I thus differ from your valuable correspondent, on the subject of appeals, I reiterate my cordial approbation of his views in other particulars; and hope the Presbyterian community will profit by them. Allow me to add, that I should be glad to have the sanction of his authority to one or two further improvements (as I conceive) in the transaction of business, in the General Assembly. One is, the omission to call the roll, at the opening of each sitting. It appears to me a waste of time, for no benefit. Conscientious members will give strict attendance on the business of the Assembly, as far as is in their power; and the presence of those who are not conscientious, is not worth this expense of compulsion, which, after all, has but little effect. Secular assemblies manifest more judgment by omitting the procedure. D.

Extract from the Christian Observer.

An extended *Essay on Superstition* occupied a considerable portion of the Christian Observer, for many successive months preceding the last December, and was closed in the number for that month. We have read this Essay with attention and interest, and we think with some advantage. It is manifestly the production of an erudite physician, who is also, apparently, a man of enlightened and practical piety. The brief extract which follows this notice concludes the essay—Our chief inducement to republish it, is the importance we attach to the former part of the extract, relative to the influence which works of fiction have on youthful readers; and which we think ought to be seriously considered by parents in general, and by those especially who furnish

books for Sabbath school children. The last paragraph contains some excellent observations, from which every Christian may derive benefit.

"Great care should be taken in early life not to excite the brain too much; health, and strength, and peace of mind are often sacrificed at the shrine of parental vanity, in the desire after precocious talent for their children, and thus is produced a state favourable for the creation of apparitions of every shape.

"The same may be said of powerfully excitant reading, especially of interesting fiction, adapted to infantile imagination; when that active and uncontrollable faculty has been endeavouring to clothe ideal personages, with such a semblance of truth and nature, as that it shall be deceived into interest, on the several puppets before it,—but which, considered as puppets, would fail to interest beyond the very earliest years. The mischief arising from the development of this faculty for unreal creation is incalculable; and its impression is probably never lost;—then it is revived in after life, and forms a groundwork for superstition, and for false notions of men and things, as well as for a feebleness and irritability of brain, which predispose that organ to morbid manifestation.

"Great evil in this point of view arises in after-life from the too-great admixture of fiction in the reading of the young; especially of the fashionable religious fictions of the day. Almost all the children's books are now little novels, and thus false views of real life are produced; and, which is worse, an irritability of brain that is never lost, and which, in one way or other, pursues its unconscious victim through life. The brain never loses the effect of these early impressions; and a warning voice against their increasing influence, is recorded as an act of duty to the present and the rising generation.

"Enthusiasm is an evil infinitely less than theoretical or practical infidelity; but still it is an evil, because it leads to the formation of erroneous views on the character and moral government of the Divine Being; and it excites a prejudice against both, in the minds of those who are *almost* persuaded to be Christians.

"Finally, all our affairs are in the hands of an all-powerful, all-wise, and all-merciful Jehovah. It is only under the influence of true religion, and of the love of God shed abroad in the heart, that the mind can be at peace. Here is a counterpoise to the physical evils with which we are surrounded; a soother amidst all the calamities of life, and the turmoils of society; a hiding place from the creations of fear; a restorative amidst the exhausting cravings of intellectual appetites, and the morbid manifestations which result from its indulgence: here alone is the only refuge from all the dreams, visions, voices, spectral appearances, and every other creation of distempered fancy: *there is repose in God; "for so he giveth his beloved sleep."*—May God in his infinite mercy grant that the preceding attempt may redound to the honour and glory of his holy Name; may it be blessed to the conviction and support of the feeble Christian; and may the writer deeply and increasingly feel his own awful responsibility for the measure of talent entrusted to his care; and may 'he find mercy in that day.'"

Θεραπευτικος.

There is truth, just sentiment, and genuine poetry—a combination not often seen—in the following lines. We extract them from a newspaper, but know not the author.

THE CHEROKEE.

Gaze on this landscape! once in fleet career,
The desert chieftain trod exulting here!
Cleft with light bark the still and shaded floods,
Pierced the recesses of the old gray woods;
Pour'd midst their hidden dells his wild halloo,
And the light shaft with aim unerring threw.

Proud was his spirit, fierce, untamed and free,
Scorning to crouch to pain, from death to flee,
With feelings suited to his savage state,
Faithful alike to friendship or to hate,
Seeking no meed beyond a warrior's fame,
And fearing nought except a coward's shame.

These wilds were his;—amidst his chosen dell,
Where clustering wild flowers fringed the gushing well,
His hut was rear'd; and there, at closing day,
He heard his childrens' laughter-shout of play,
While, weary with the chase, his limbs were laid
In listless rest, beneath the oak tree's shade.

Then o'er the ocean-sea the white man came,
Held to his lips the cup of liquid flame,
With smooth, false words, and bold encroaching hand,
Wrench'd from the Cherokee his father's land,
Still on his fast receding footsteps prest,
And urged him onwards to the distant west,
'Till all the precincts of his narrowed ground,
Were closely hemm'd with cultured life around;
And burning cottages and mangled slain,
Had mark'd war's footsteps o'er the ravaged plain.

Wearied, at length, the pale brow'd stranger swore,
To seek the Indian's hunting ground no more;
Treaties and oaths the solemn compact seal'd,
And plenty crown'd once more the blood stain'd field.
Then o'er the red mens' alter'd nature smiled
A kindlier spirit, and a soul more mild;
Bright knowledge pour'd its sunlight o'er his mind,
His feelings soften'd, and his heart refined.

No longer then, when pass'd the storm-flash by,
He saw the lightning of Manitto's eye,
Or listen'd trembling, while his anger spoke,
As high o'er head the pealing thunder broke.
He learn'd to light in heaven his spirit's flame,
And blend a Saviour's with Jehovah's name.
Then tell us, ye, who have the power to save,
Shall all his hopes be crush'd in one wide grave?
Shall lawless force, with rude, remorseless hand,
Drive out the Indian from his father's land,
Burst all the ties that bind the heart to home,
And thrust him forth, mid distant wilds to roam?
Oh no! to mercy's pleading voice give ear,
The wak'ning wrath of outraged justice fear,
Stain not with broken faith our country's name,
Nor weigh her tresses to the dust with shame!
Remember yet the solemn pledge you gave,
And lift the potent arm, to shield and save!

E. M. C.

Review.

JEFFERSON'S PAPERS.

(*Continued from p.* 142.)

Of God.—Mr. J. sometimes speaks of the Deity in a style of levity and irreverence, after the worst manner of the school of Voltaire. We could point to many examples, but our readers must already have observed one, in the beginning of the long quotation on which we have remarked. It is in these words—

"He who made us would have been a pitiful bungler, if he had made the rules of our moral conduct a matter of science." No man could have written this, who had any right apprehension of the infinite majesty and glory of that Being, in comparison with whom all creatures are "less than nothing and vanity!" Besides, our moral conduct, as we have undeniably shown, is often made a matter of science—if by *science* we understand, as here we ought, *knowledge* acquired by instruction and reflection. And what follows from this, but that Mr. J. has implicated himself in a most blasphemous charge against the God who made him? Another example of his profane levity in speaking of the Supreme Being, appears in vol. i. p. 321, where, describing the state of society in Europe, he says, "I find the fate of humanity here most deplorable. The truth of Voltaire's observation, offers itself perpetually, that every man here must be either the hammer or the anvil. It is a true picture of that country to which they say we shall pass hereafter, and where we are to see God and his angels in splendour, and crowds of the damned trampled under their feet." He must have thought this last expression uncommonly smart, for we find him repeating it, nearly verbatim, on another occasion.

Mr. J. was a materialist, even to the extent of maintaining that God is matter. A letter to the elder President Adams, in 1820, contains the following passage:

"But enough of criticism: let me turn to your puzzling letter of May the 12th, on matter, spirit, motion, &c. Its crowd of scepticisms kept me from sleep. I read it, and laid it down: read it, and laid it down, again and again: and to give rest to my mind, I was obliged to recur ultimately to my habitual anodyne, 'I feel therefore I exist.' I feel bodies which are not myself: there are other existences then. I call them *matter*. I feel them changing place. This gives me *motion*. Where there is an absence of matter, I call it *void*, or *nothing*, or *immaterial space*. On the basis of sensation, of matter and motion, we may erect the fabric of all the certainties we can have or need. I can conceive *thought* to be an action of a particular organization of matter, formed for that purpose by its Creator, as well as that *attraction* is an action of matter, or *magnetism* of loadstone. When he who denies to the Creator the power of endowing matter with the mode of action called *thinking*, shall show how he could endow the sun with the mode of action called *attraction*, which reins the planets in the track of their orbits, or how an absence of matter can have a will, and by that will put matter into motion, then the materialist may be lawfully required to explain the process by which matter exercises the faculty of thinking. When once we quit the basis of sensation, all is in the wind. To talk of *immaterial* existences, is to talk of *nothings*. To say that the human soul, angels, God, are immaterial, is to say, they are *nothings*, or that there is no God, no angels, no soul. I cannot reason otherwise: but I believe I am supported in my creed of materialism by the Lockes, the Tracys, and the Stewarts. At what age* of the church this heresy of *immaterialism*, or masked atheism, crept in, I do not exactly know. But a heresy it certainly is. Jesus taught nothing of it. He told us, indeed, that 'God is a spirit,' but he has not defined what a spirit is, nor said that it is not *matter*. And the ancient fathers generally, of the three first centuries, held it to be matter, light and thin indeed, an etherial gas; but still matter."

He then quotes Origen, Tertullian, St. Macarius, and refers to a catalogue of others, and adds—

"Others, with whose writings I pretend not a familiarity, are said by those who are better acquainted with them, to deliver the same doctrine. (Enfield x. 3. 1.) Turn to your Ocellus d'Argens, 97, 105, and to his Timæus 17, for these quotations. In England, these immaterialists might have been burnt until the 29 Car. 2, when the writ *de hæretico comburendo* was abolished; and here until the revolution, that statute not having extended to us. All heresies being now done away with us, these schismatists are merely atheists, differing from the material atheist only in their belief, that 'nothing made something,' and from the material deist, who believes that matter alone can operate on matter."—Vol. iv. pp. 331, 332.

We have no inclination, and we suppose there is no need, to enter

* That of Athanasius and the Council of Nicæa, anno. 324.

into an argument to prove that God is not matter. We think it right, however, and of some importance, to expose the misrepresentations of Mr. J. in quoting authorities on this occasion. He says—"I believe I am supported in my creed of materialism by the Lockes, the Tracys, and the Stewarts." We do not wish to detract more than we are compelled to do, from the high pretensions to reading and scholarship, which every where appear in these papers. Yet we are constrained to suppose, either that Mr. J. had never read Locke's far famed "Essay on the Human Understanding," or else that he wilfully prevaricated, in saying that he believed he was supported in his "creed of materialism" by this eminent reasoner—We choose the former part of the alternative. We would willingly impute what he says to forgetfulness, if Locke had not made this subject so prominent, that any one who reads the essay and remembers any of its contents, cannot reasonably be supposed to have let this part slip from his recollection; and if no part was remembered, Mr. J. surely had no right to say he believed it contained the very opposite of what the author has laid out all his strength to prove. We regret that our space does not permit us to quote *in extenso* Locke's argument on this subject, in the tenth chapter of his fourth book on the Human Understanding—We shall, however, let our readers see what were his sentiments on this important topick. The chapter to which we have referred is entitled "Of our knowledge of the existence of a God;" and agreeably to the uniform usage of this writer, a summary of each chapter, and of each section, is given at the beginning. The contents of the sections from the 8th to the 19th and last, is as follows: —"Something from eternity—Two sorts of beings, cogitative and incogitative—Incogitative being cannot produce cogitative—Therefore there has been an eternal Wisdom—Whether material or no—NOT MATERIAL, first, because every particle of matter is not cogitative—Secondly, one particle alone of matter cannot be cogitative—Thirdly, a system of incogitative matter cannot be cogitative—Whether in motion or at rest—Matter not co-eternal with an eternal mind." Now if, in addition to what is before the reader, Locke's own opinion of what he has proved in this chapter is desirable, it may be found in the controversy, which all who have read his works know that he had with the Bishop of Worcester, particularly in regard to what the Essay contains in relation to *spirits*. In discussing that subject, Locke had shown that it was *in the highest degree probable*, that the human soul is *immaterial;* but had also said that he was not prepared to affirm that it was not competent to almighty power and wisdom, to endow some modification of matter with the capacity of thought. We do not profess to have here given his very words, but it will be seen by the following quotations, that we have not stated his opinion too strongly; and we hope our readers will remark how directly he contradicts the representation of Mr. J. Having given a quotation from Virgil, Locke proceeds—

"I would not be thought hereby to say, that *spirit* never does signify a purely immaterial substance. In that sense the scripture, I take it, speaks, when it says, *God is a spirit;* and in that sense I have used it; and in that sense I have proved from my principles, that there is a *spiritual substance;* and am *certain that there is a spiritual immaterial substance:* which is, I humbly conceive, a direct answer to your lordship's question in the beginning of this argument, viz. *How we come to be certain that there are spiritual substances, supposing this principle to be true*, that the simple ideas by sensation and reflection are the sole matter and foundation of all our reasoning? But this hinders not, but that if God, that infinite, omnipotent, and perfectly immaterial spirit, should please to give to a system of very subtile matter, sense, and motion, it might, with proprie-

ty of speech, be called *spirit;* though materiality were not excluded out of its complex idea."

He then quotes a number of sentences from the Bishop's publication, ending with these words—"We can have no certainty upon these principles, whether we have any spiritual substance within us or not." On this Locke remarks as follows:

"Your lordship, in this paragraph, proves, that from what I say, *We can have no certainty whether we have any* spiritual substance *in us or not.* If, by *spiritual substance*, your lordship means an *immaterial substance* in us, as you speak, I grant what your lordship says is true, that it cannot, upon *these principles*, be demonstrated. But I must crave leave to say, at the same time, that upon *these principles*, it can be proved, to the highest degree of probability. If, by *spiritual substance*, your lordship means a *thinking substance*, I must dissent from your lordship, and say, *that we can have a certainty, upon my principles, that there is a spiritual substance in us.* In short, my lord, *upon my principles*, i. e. from the idea of *thinking, we can have a certainty, that there is a thinking substance in us;* from hence we have a certainty that there is an eternal *thinking substance.* This thinking substance, which has been from eternity, I have proved to be *immaterial.* This eternal, immaterial, thinking substance, has put into us a thinking substance, which, whether it be a material or immaterial substance, cannot be infallibly demonstrated from our ideas; though from them it may be proved that it is to the highest degree probable that it is immaterial."

In another part of the same controversy he says—

"Perception and knowledge in that one eternal Being, where it has its source, it is visible, must be essentially inseparable from it; therefore the actual want of perception in so great a part of the particular parcels of matter, is a DEMONSTRATION that the first Being, from whom perception and knowledge is inseparable, IS NOT MATTER."

Thus it appears that Locke is as directly opposed to Mr. J. as one writer can be to another. Yet Mr. J. "believes" that he is supported in his "creed of materialism" by Locke! Is it easy to *believe* the allegations of a man who *believes* in this manner?

We have never read the work of Tracy, to which Mr. J. refers; and of what we have not read we do not choose to speak. But we never before heard that Stewart was suspected of being a materialist; nor do we believe that a passage can be pointed out in all that he has written, that would justify such a suspicion. Were it necessary, we think we could show that "the belief" of Mr. J., as it relates to him, is as unfounded as we have shown it to be in reference to Locke. But it is not necessary—A man who makes such groundless representations as he has done, has no claim to be accredited in matters of this kind. And for this reason we shall not give ourselves the trouble to say more on his quotations from some of the early Christian writers, and his reference to others, than that we believe the quotations to be garbled, and the allegations to be unfounded—perhaps with the exception of Tertullian and Origen, both of whom, it is well known, mixed Christianity with some whimsies of their own, of the most exceptionable character. If any of our readers are disposed to think that we do not show sufficient respect to Mr. J., in treating his verbal quotations as unworthy of credit, we will only request them to look at the following extract, fairly and fully taken from a letter of his to Mr. Gerry—Vol. iv. p. 176. Speaking of the party in politicks that opposed him and Mr. G., he says—"There was but a single act of my whole administration of which that party approved. That was the proclamation on the attack of the Chesapeake. And when I found they approved of it, I confess I began strongly to apprehend I had done wrong, and to exclaim with the Psalmist, 'Lord, what have I done, that the wicked should praise me!'" Yes, reader, he gives the marks of quotation, note of admiration and all; and when we shall be shown that this sentence, or any thing like it, is in the writings of the

Psalmist, or in any other part of the English translation of the Bible, then blame us as much as you please, for what we have said of Mr. J.'s quotations—till then we shall hold ourselves guiltless.*

Mr. J. was probably aware that those who hold that there is nothing in the universe but matter, have generally been considered and called *Atheists.* He endeavours, therefore, to turn the tables on his opponents, and brands as schismaticks and atheists, all who do not believe in materialism—believe that their Maker is of the same substance, under a different modification, with the ground on which they tread! This was the system of Spinoza, the absurdity of which has been triumphantly shown a hundred times. Locke, we have seen, says, that, in the chapter to which we have referred, he has given *a demonstration* of its falsehood.

Of the Trinity.—Nothing but a conviction that the publick good requires that the impiety of these papers should be clearly exposed, and that any statement in other words than those of Mr. J. would be questioned, could ever induce us to pollute our pages with such a sentence as the following, in which Mr. J. (Vol. iv. p. 360) speaks of the triune God—"The hocus-pocus and phantasm of a God like another Cerberus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs." Horrible! This is the very buffoonery of blasphemy. Neither Tom Paine nor Voltaire ever exceeded it. An historical falsehood, too, is connected with the blasphemy. The sacred doctrine which Mr. J. reviles, had not its *birth* in the blood of martyrs, nor in any blood—Mosheim, the best authority, states expressly, that during the three first centuries of the Christian church, this doctrine was held without dispute or controversy; with some variety of opinion indeed, as to the mutual relation of the three persons in the Godhead to each other, but "without giving the least offence."* The Arian heresy, which sprung up in the fourth century, did certainly agitate and distract the church most grievously, and for a long period; but to say that even then, or ever afterward, it occasioned "the blood of thousands and thousands of martyrs," is going far beyond the truth.

The stale and groundless objection to the doctrine of the Trinity, on which Mr. J. constantly harps, and which constitutes the whole of his argument on the subject, is what he calls "the Athanasian paradox, that one is three and three but one." To which we shall only reply in the words of Dr. Witherspoon, in his lecture on the Trinity. "Though we say that the Trinity in Unity is incomprehensible, or above reason, we say nothing that is absurd or contrary to reason; so far from it, I may say rather it is consonant to reason and the analogy of nature, that there should be many things in the divine nature that we cannot fully comprehend. There are many such things in his providence, and surely much more in his essence. But when our adversaries are pressed upon this subject, they say sometimes—it is not an incomprehensi-

* We remember to have heard the late Rev. Dr. Witherspoon mention the following occurrence, as having taken place in the Continental Congress that declared American Independence. On an interesting discussion, a member began his speech nearly in these words:—Mr. President—There is an old and good book, which is not read as much as it ought to be—I mean the Bible, Sir—which says, "Of two evils we should always choose the least." The Dr. rose hastily and said, Mr. President—The gentleman will greatly oblige us, if he will refer to *chapter and verse.* Members of Congress since their debates have been in publick, have sometimes shown a pitiable ignorance, and at other times a lamentable profaneness, by affecting a familiarity with the sacred scriptures, or by grossly misapplying them.

* Church Hist. Vol. i. p. 411. London edition.

ble mystery that we find fault with, but an apparent contradiction, that God should be three and one. We know very well what numbers are, and we know perfectly whatever is three cannot be one, or one three—But this is owing to great inattention or great obstinacy. We do not say there are three Gods, and yet one God; three persons and yet one person; or that the Divine Being is three in the same sense and respect that he is one; but only that there is a distinction, consistent with perfect unity of nature."

Of the Incarnation.—"The day will come, when the mystical generation of Jesus, by the Supreme Being as his father, in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter." (Vol. iv. p. 365.) Is the reader shocked and disgusted by this quotation, almost beyond endurance? So are we; and we repeat that this abominably impious ribaldry should not have defiled our pages, if we had not felt it to be an imperious duty, to let our readers know what a detestable work is widely circulated in the United States, and to our disgrace, in Britain also. Yes, truly the day *has* come, when the sacred doctrine of the incarnation of the Son of God, our blessed Saviour, is classed with one of the most contemptible fables of the heathen mythology; and this in a letter from Thomas Jefferson to John Adams—printed and distributed largely in the country of which they were, in succession, the chief magistrates. But we have no fear that the day *will* ever come, in which this horrifying blasphemy will become popular, in this or in any other Christian land. But we know—and the thought is awful—that the day will assuredly come, when "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe——and to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him."

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Lightning Rods before Franklin.—The following curious paragraph is from the London Monthly Review. An iron conductor raised in the air from any building, without an immediate connexion with the ground, would not only be a very unphilosophical lightning rod, but would, in this country, almost inevitably secure the destruction of the building to which it should be attached. How a *pointed* halbert could receive a spark from such an instrument we cannot explain. Whenever a nation or an individual succeeds in making a great and useful discovery of any kind, there is a wonderful tendency in the human mind to reduce the merit of it, as low as possible, or to destroy it altogether.

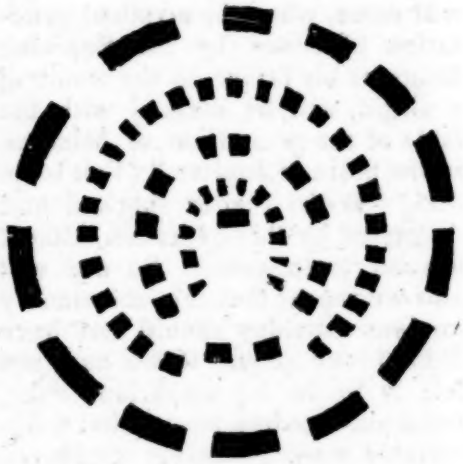
"It is curious to find that the conductor or lightning rod, which so many men of genius, learning, and ingenuity, have been at the pains to complete—which in fact has been always regarded as one of the proudest trophies of science—was known and employed by a people of no more refined cultivation than the wild peasantry of Lombardy. The Abbe Berthollet, in his work on the Electricity of Meteors, describes a practice used on one of the bastions of the Castle of Duino, on the shores of the Adriatick, which has existed from time immemorial, and which is literally neither more nor less than the process that enabled Franklin to bring down lightning from the clouds. An iron staff, it seems, was erected on the bastion

of this castle during the summer, and it was part of the duty of the sentinel, whenever a storm threatened, to raise an iron pointed halbert towards this staff. If, upon the approach of the halbert, sparks were emitted (which, to the scientifick mind, would show that the staff was charged with electricity from a thunder cloud,) then the sentinel made sure that a storm impended, and he tolled a bell which sent forth the tidings of danger to the surrounding country. Nothing can be more delightfully amiable than the paternal care of its subjects, which this interesting provision of the local government exemplified. The admonishing sound of the bell was obeyed like a preternatural signal from the depths of the firmament; shepherds were seen hurrying over the valleys, urging their flocks from the exposed fields to places of shelter. The fishing boats, with which the coast of the Adriatick was generally studded, forthwith began to crowd sail and make for the nearest port, whilst many a supplication was put up from many a gentle and devout heart on shore, before some hallowed shrine, for the safety of the little fleet."

New England Glass Bottle Company.—The works of this company are located in East Cambridge, near the Charles river, and between Cragie's and Cambridge bridges. They employ about 80 men and boys, and about a dozen girls, who turn out daily, about 25 groce (over 3000) bottles. The yearly sales amount to $75,000 dollars. The girls are employed in covering with willow the carboys, demijohns, &c. One of the most curious operations in the establishment is that of the formation of the pots, in which the materials for the glass are melted. It is necessary that they should be capable of sustaining an immense degree of heat. They are therefore composed of burnt and fresh clay, ground together, and then placed in bins, where three men are employed for the space of three months in treading, with their bare feet, a sufficiency for three pots. The feet give the amount of heat and friction which is necessary to knead the mortar. The pots are then fashioned of sufficient size to hold three or four barrels, and are removed from place to place, the heat of them gradually increasing, till it is raised to the heat of the furnace, when they are instantly thrust into the furnace. The heat thus gradually communicated to them they are capable of sustaining for four weeks, when, burnt out, they must be removed to give place to others. Allowing all the pots to be good, the cost of that single article is over $1200 a year. The heat is communicated by an air furnace, which consumes 150 bushels of Virginia coal daily. The furnace is kept heated all the time, as, if it were permitted to cool down, an expense of $2500 would be necessary to raise it again.

A letter from Tiflis, announces the assassination of Dr. Schulz, Professor of the University of Giessen, who had been sent out at the expense of the King of France, to visit Asiatick Turkey and Persia for scientifick and literary purposes. Two servants, a soldier, and a Persian sergeant, who accompanied the unfortunate traveller, were likewise assassinated.

STONEHENGE.



In our last number we gave an account of Stonehenge. The preceding sketch will give a pretty correct idea of the position of the stones which form the work. It consists of two circles and two ovals. At the upper part of the small oval, there is a flat stone, supposed to have been the altar, on which human sacrifices were immolated. The large oval is formed of the five trilithons—but the horizontal stones on the tops, as well as those on the top of the exterior circle, as they could not be easily represented, must be supplied by the imagination. The precise number of stones in the whole structure it was thought unnecessary to preserve.

Sir Gilbert Blane, with the sanction of the lords of the Admiralty, has founded a prize medal for the best journal kept by the surgeons of his Majesty's Navy.

The new edition of the Waverley Novels states, that the model of the Colonel in Waverley's regiment was Colonel Gardiner. We wish that novelists and play-wrights would keep to their own fictions.

Religious Intelligence.

FOREIGN.

Extracts of a Letter dated June 1, 1829, but closed the 15th of August following; from Miss Ogden, Missionary at the Sandwich Islands, to a friend in New Jersey.

Kauai, June 1, 1829.

In my last, I believe, it was mentioned that I had commenced teaching a school. With my limited knowledge of the language, it was at first no easy task. But as I have gained considerably in that respect, it has now become both easy and pleasant. Since my commencement, I have instructed three different sets of scholars, seventeen at one time, twenty-six at another, and twenty at a third. The most of these learned to write a legible hand, and a few of them to add, subtract, and multiply, readily and correctly. I have just commenced my fourth set, part of whom are writers and part at arithmetick. This, together with a Sabbath school which I attend, the study of the language, writing to my friends, and a variety of other matters, fill up every vacant portion of time, and leave but little for depression of spirits. I sometimes read over your kind letter, in which you recommend a prescription from Solomon,* and think it has done me good. And why should I feel depressed? True, I am widely separated from those who will ever remain most dear to my heart, placed in circumstances of trial, surrounded by scenes of misery and degradation, with very little society except these rude unpolished heathen. Yet the Lord has given me the desire of my heart, granted me the privilege of labouring for Him, in these ends of the earth; and has so far given me favour in the eyes of the people, that they attend regularly on my instructions, and appear to consider it a privilege to be admitted into the school. As it respects encouragement to labour, I can say that the lines have fallen to me in a pleasant place. O that I may, by Divine grace, be enabled to be faithful to my charge, and labour diligently in the station to which I trust I have been directed, by Him who fixes the bounds of our habitation.

My school house is situated about a quarter of a mile from our dwelling. It is a large building; the floor is composed of small pebbles or gravel, and over these are laid mats, made of rushes. The *surf boards*, formerly used by the natives for sporting in the surf, are a substitute for writing desks. As you have read Mr. Stewart's description of the manner of using them, it will be unnecessary for me to repeat it. You will doubtless allow that they are now put to a much better use.

Of the moral condition of this people it may still be said that thick darkness covers them; yet we trust, these mists of ignorance, degradation and guilt, are gradually giving way, before the cheering beams of the Sun of Righteousness. At present, there is an unusual attention to the outward means of grace. Large crowds of attentive hearers come every Sabbath to the church, and there are several meetings in the course of the week, which are also crowded. Some are asking the important question, "What shall we do to be saved?" Kaavaloa and Kailua are at this time experiencing a season of refreshing; and at all the stations there is an increasing attention to the preached word. We are indulging the hope that the Spirit of the Lord is about to descend in regenerating influences. O that these hopes may be abundantly realized! A day of fasting and prayer has been observed by us at this station, for a revival of the Lord's work here. We have felt some encouragement, from the fact that some of the native members appear to be aroused. We are informed that the young king appears better than he did, and is much more attentive to instruction. Should he become a good Christian, and exert a good influence when the government is put into his hands, it will no doubt be attended with most happy effects. I trust the many prayers that are offered for him will not be in vain.

Mr. Green sailed some months since for the north-west coast, for the purpose of learning what can be done, towards establishing a missionary station there. We are anxiously expecting his return. It will be very desirable to have a station there, both on account of the inhabitants, and because it may prove a refuge for invalids from these islands. It has been suggested that a part of the missionaries go from these stations, and that others be sent out to supply their places.

* * * *

June 8th.—Since writing the above, there has been an arrival from Honolulu, which brings pleasing intelligence from that station. Crowds are every day coming to be instructed in the word of God

* Prov. c. 17. v. 22.

and asking what they shall do to be saved! This is sweetly encouraging. If the Lord is about to revive his work, I trust we shall be prepared for the blessing.

Yesterday was our communion season. None were admitted to the church; we have however reason to hope that some are near the kingdom. One of my Sunday scholars has, within a short time, given evidences of having passed from death unto life; but it is not thought best to be in haste about their admission. There are two others belonging to the school, who appear to be in an interesting state of mind. O that it may not prove "as the morning cloud!" It is an encouraging fact, that the one first mentioned was formerly one of the basest, and has been more than once dismissed from the prayer meeting, because she would not keep herself sufficiently decent in her person to be permitted to come. There is now a great change in her external appearance, and she is always one of the first at school, and at the meetings.

We have here five native females, (two of them chief women) who, without any hesitation, lead in the devotions of a large female prayer meeting. O it would do your hearts good, could you hear these dear disciples of Christ, affectionately and earnestly urging their friends to flee from the wrath to come.

By this arrival my heart has been gladdened by a packet of letters, papers, and a present of some books, from my Philadelphia friends. I have heard that a packet has been sent from Woodbury, but they have not yet arrived.

* * * *

The whole of the gospel of Luke is printed in the language, and we expect shortly to have the Acts. Mr. Richards has gone to Honolulu, to superintend the printing of the latter. After that, Genesis is to be printed. It is really gratifying to see with what avidity the books are sought for by the natives. They are willing to perform almost any labour to obtain them.—And now, my dear friends, what more shall I say? Shall I urge you to remember me and my beloved associates? This I need not do, being persuaded that your prayers ascend to our Father's mercy seat, for our success and prosperity.

* * * *

Honolulu, July 16th.—We arrived here the 22d of June, and found that we had come in season to render timely aid to some of our friends here, who were sick. Mr. Richards and Mrs. Sheppard were both ill; in consequence of which the press was idle. Mrs. Gulick, who accompanied me hither, took charge of Mrs. S. that her husband might pay some attention to the printing for a few days. He also was taken ill, but is now restored, as is Mr. R. also, at least so far that the printing again progresses.

On the 3d of July, the new church recently erected here was dedicated to the service of God. It is a large native building, supposed capable of containing about four thousand people, very neatly built, the floor covered with mats, and the pulpit superior to any thing I ever expected to see at these islands. It is made of a dark coloured wood, varnished, and in the modern style of pulpits in America; with cushions of scarlet silk velvet, and hangings of scarlet damask, presented by the chiefs. The chiefs from all the different stations had assembled on this interesting occasion, and occupied a space on the left side and front of the pulpit. The mission family on the right. The king and princess, were seated on a sofa covered with scarlet damask, immediately fronting the congregation. After the former had made an address to the people, Mr. Gulick opened the exercises by reading a translation of the 100th Psalm, which was sung by a choir composed of the mission family, the king, princes, and their attendants, accompanied with the bass viol by Mr. Bingham. The latter then offered the dedicatory prayer, and preached from Psalm 132, verse 12th to 15th—concluded with prayer, and singing a translation of the 1st Psalm. The princess then made an address, and her brother, much to our surprise, offered a prayer, in which he made a publick and solemn surrender of himself and kingdom to the King of kings. This bold and decided stand, taken by these young rulers, has greatly encouraged us; though we rejoice with trembling, knowing that the enemy will strive more than ever, to draw the prince away. But I trust the many prayers that are daily offered for him, will be heard by Him in whose hand the heart of the king is. On the 4th of July, American Independence was celebrated here by the foreign residents. The king, princess and chiefs were invited to the dinner. We felt much anxiety on account of the first mentioned; but we rejoice to find that he firmly resisted every temptation to do any thing inconsistent with the transactions of the preceding day, and retired in season to fulfil an appointment to take tea at the mission house, with the chiefs and members of the mission.

On the 6th, the Lord's Supper was celebrated: twelve new members were admitted, and fifteen more propounded.

P. S. Aug. 15th.—I have accepted an invitation from Mr. and Mrs. Richards, to

accompany them to Lahaina. The princess is desirous that one of the single ladies shall be located there. Lahaina is a pleasant station. We expect to sail on the 20th. My next will probably be dated from that place.

The correspondent of Miss Ogden, to whom we were indebted for the letter from her contained in our last number, has obligingly furnished us with a second, for which we return our thanks. In the mean time, another correspondent of Miss O. had sent us the preceding. Both letters relate to a part of the same period of time; but as the one we have inserted contains more facts, and extends to a later period than the other, we have published it in full, and shall add such parts from the other as contain some particulars either wholly omitted, or not so particularly narrated, in the above. What relates to Miss O.'s hopeful convert, and to the wretched Boki, will interest all our readers.

Kauai, June 10th, 1829.

Dear, dear K.

In my last I mentioned that one of my scholars was in an interesting state of mind—I rejoice to tell you that she now, to appearance, gives evidence of a change of heart. She has come regularly every day to some one of the mission family, to be instructed in the word of God, and converse on the state of her soul. There are two others connected with the school, who appear to be seriously inquiring. Their convictions do not appear so deep as hers, yet I trust that the Spirit of the Lord is operating on their hearts. What is a very encouraging fact, the one first mentioned, who was formerly one of the most degraded of her race, and had been dismissed from the prayer meeting more than once, because she would not keep herself sufficiently decent, is now quite the reverse, clean and neat in her outward appearance, and is always first at the school and religious meetings. I was sitting in my room one day, when this (I think I may now call her such) dear disciple of Christ came in, and sat down beside me. With eyes swimming in tears, she said that her "heart was full of love to the Saviour, to the Missionaries, and to America." I asked her "Why she loved the Saviour?" She said, "Because he had died for sinners." I then asked her "Why she loved the Missionaries and America?" She replied, "I love the Missionaries, because they have come to teach us the good way; and I love America, because they have the good word there, and have sent it to us." * * * * *

Oh how often on the Sabbath, for months after my arrival, did I weep, when I remembered Zion—travelling twice a day some distance over rocks, in the burning sun, and not understanding one word of the sermon. After I got so that I could comprehend a few detached sentences, I felt like one that had found a treasure. I can now understand the most of what is said, and can write and converse, though in a broken manner. Upon the whole, I feel more encouraged in this respect.

June 17th.—As I have not yet had an opportunity of sending my packet, I can say a few words more to my dear friends. I am now busily engaged preparing to sail to Honolulu, where I shall probably remain some months. The interesting native before mentioned, is sitting by my side in tears, and tells me to give "Nui loa Aloha no arkani ma America," a great deal of love to my American friends.

I am going to leave this peaceful station, for one of hurry, bustle, and confusion, and perhaps of war. We have recently received intelligence that Boki has been treating the young princess, who has lately arrived there, in a very rough unbecoming manner, demanding permission of her to kill Kaahumanu, and threatening her with force to marry her brother. The brethren think that he is ripe for any wickedness. We know not how it will terminate, but our trust is in the Lord.

Honolulu, June 25.—We embarked for this place on Saturday evening, and arrived on Monday afternoon. I suffered extremely from sea sickness, and was so exhausted that I could not have reached the mission-house, which is about half a mile from the place of landing, had we not, by the kind attention of Mr. Bingham, been furnished with a conveyance.

I have been greatly refreshed by meeting the dear brethren and sisters, particularly my dear Maria (Mrs. Chamberlain). We found Mrs. Shepherd ill, Mrs. Green's child not expected to live, Mr. Richards indisposed, and the situation of all such as to render assistance necessary; and I trust we have been directed here by a kind Providence, for the purpose of affording them some relief. But oh, what a bustling place it is! All the chiefs are assembling, to be present at the dedication of the church. They are frequently calling, and already I begin to sigh for my pleasant seasons of retirement, among the silent rocks of Kauai. However, I sometimes make my escape to the garret of the printing office, where I am now seated on a tea chest, with my writing desk on another, scribbling away to you. I have had the pleasure of spending one evening with the princess and her train, at Mr.

Bingham's. She is a fine interesting girl, and has some of the handsomest females in her train that I have ever seen.

BUENOS AYRES.

Etract of a letter from the Rev. Mr. Torrey, of Buenos Ayres, to a friend in this city.

Buenos Ayres, Jan. 4th, 1830.

For yours of September 21, per Capt. Crosby, I give you my most sincere thanks; and am desired, by your former associates in the Sabbath school, to add theirs, for the kind interest you have taken in supplying our wants in that department—assuring you of their kind and affectionate remembrance of you, and earnest desires for your happiness, and continued usefulness in our master's service. With the flag* you have sent I am much pleased, though having had it only one Sabbath, and that our communion, I have not yet been able to make any use of it. Will you have the goodness to give my thanks to all to whom they are due, for aiding you in this labour of love, in behalf of the mariners here.

The connected history of our church since you left, which you wish, is given in few words.

The church, when organized, in November, 1827, contained 13 members. From this time till the end of 1828 were added 9 by examination, and 5 by letter. During the year 1829, 3 were added by examination, and 6 by letter—total, 18. During 1828, one member left Buenos Ayres (yourself); in 1829 2 died, 5 left Buenos Ayres, and 4 were dismissed, making a total diminution of 12, and diminution for the year 1829, above the increase, of 7 members. At the end of 1828, the number of members was 26; at the end of 1829 it was 19. The unfavourable results of the last year are not, I think, to be considered as indicating any *permanent* ground for discouragement. It was passed almost wholly in the agitation of civil war, and much of it in constant alarm. The pressure of pecuniary difficulties, besides obliging many to leave the city, engrossed the attention and absorbed the thoughts of many others. All these evils were aggravated by the efforts of a few interested persons, unfriendly to our church, to excite prejudice against it, and draw away the attendants. The same causes which have operated unfavourably, during the past year, on the church and congregation, have operated to some extent, in the same manner, on the Sunday school. The average attendanee has been less, by nearly one-fourth, than in 1828; a considerable part of this, however, is to be ascribed to the leaving town, by so many families whose children attended. In part, also, it is the result of the same general causes which have diminished the attendance, in most of the day schools in the city—a state of alarm and depressed business.

It may not be uninteresting to state, that in addition to Mr. Torrey's preaching twice on the Sabbath in the chapel, and superintending the Sabbath school, he performs a service, at 9 o'clock in the morning, on board such vessels as may be in port; and as the smaller vessels cannot get within three or four miles of the shore, and the larger ones not within six or eight, it became necessary that a flag should be procured, which might be seen and recognised by those on board the different vessels. The one sent was between 6 and 7 yards long, and between 4 and 5 yards wide.

* A Bethel flag, for the use of the seamen in the port of Buenos Ayres.

View of Publick Affairs.

EUROPE.

We have repeatedly noticed the intensity of the cold in Europe during the last winter. Its effects in France are thus described, in one of the late French journals—From the 22d to the 24th of January, the snow covered the earth, and the cold was so intense, that many proprietors lost a great part of their wines; in freezing it broke the barrels and the bottles in which it was contained. In the country the flocks perished for want of food, and also for want of water; the trunks of the greater part of the oaks have broken with much noise, and the owners of cork trees, which until the present time had no other scourge to dread than the caterpillar, or *bombis dispar*, tremble now at the frost, which to them is more fatal. The birds fall dead from inundation and cold; in the Commune of St. Seindra, there were found forty corpses on the wall, where they had come to repose on the terrible night from the 27th to the 28th of December. The heaths are covered with an innumerable quantity of geese and wild ducks, who allow any body to approach them; and the merchants are supplied with a quantity of game, hares, rabbits, and birds of every kind so abundantly, that they sell at a low price. The game is so frozen that it seems to have been prepared to ornament cabinets of natural history.

BRITAIN.—The British parliament was opened by commission on the 4th of February. The king's speech states, that his Majesty receives from all Foreign Powers assurances of their desire to maintain the most friendly relations with Britain; that he has seen with satisfaction the conclusion of the war between Russia and the Ottoman Porte; that his efforts have been unremitted to accomplish the main objects of the treaty of July 6th, 1827 [relative to Greece]. That he has, in concert with his allies, taken measures for the final settlement of Greece, which in due time he will communicate to Parliament, with an account of the course he has pursued in all the transactions relative to this subject; that he laments there is no prospect of a speedy reconciliation between the competitors for the crown of Portugal; that he has not yet seen it proper to re-establish diplomatick relations with Portugal, which he regrets because it is productive of many inconveniences. He tells the Commons that the estimates for the year have been made on strictly economical principles; and that he will be able to make a considerable reduction in the publick expenditure; that although the national income of the last year has not equalled the estimate, yet it is not such as to cause any doubt of the future prosperity of the revenue. He informs the Lords and Commons that his attention has been lately directed to the making of improvements in the general administration of law, some of which are specified; that he is sure parliament will give its best attention to subjects of such deep and lasting concern to the well-being of the people; that the export of the last year of British produce and manufactures has exceeded that of any former year; that he deeply laments, notwithstanding, that distress does prevail in some parts of the kingdom, which he would gladly propose measures to relieve, but cautions parliament against doing any thing to remove present embarrassment, not compatible with the general and permanent interests of the people—and thinks that unfavourable seasons, and other causes beyond the power of legislative remedy, have occasioned a considerable part of the distress; above all, he is convinced that parliament will do nothing, in attempting present relief, that would violate the publick faith, and injure publick credit—necessary to uphold the high character and the permanent welfare of the country. Such are the items of the royal speech, which we give in so much detail, because they present a view of some facts not before authenticated, and the general purposes and wishes of the government. The address in reply, as usual, was an echo of the speech. Yet both in the Lords and Commons, motions were made to state in their address, that the amount of distress in the country was far greater than was admitted in the speech; and that immediate and effectual measures ought to be taken for its relief. These motions were lost—yet in the Commons, the minority was unusually large. Mr. Peel, in a reply to an inquiry from Mr. Huskisson, said that a communication had been received from the minister of the United States, relative to the commercial relations of the two countries, which was not yet decided on. He also declared his high approbation of president Jackson's expressions of amity and friendship towards Britain, and said that he "hoped all the future competition between the two countries, would be that of industry, peace, and civilization." It is expected that the reduction of the publick expenditure will amount to £800,000, and that it will fall principally on the army. The most important concern that had come before parliament, related to the East India Company. A simultaneous motion was made in the Lords and Commons on the 9th of February, for a committee to inquire into the affairs of that company—It was made in both houses by the friends of the administration, and the friends of free trade had sanguine hopes that the Company's monopoly would be entirely abolished. This probably will not be fully realized, but it is not unlikely that a free trade to China will be granted. The Duke of Wellington has declared in the House of Lords, that if it were necessary, Britain could engage in war, more promptly and more efficiently at present, than at any former period. Mr. Peel had declared in parliament that the ministry would in any event pursue a system of rigid neutrality, in any controversy between Spain and her former American colonies. The cotton market was dull, with some decline in price, but the corn market was improved. Lord Graves, one of the lords of his Majesty's bed chamber, committed suicide on the 8th of Feb., in a fit of delirium. It appears to be fully believed, both in London and Paris, that Prince Leopold will be the sovereign of Greece, but without the title of king—There are 27,000 Jews in the United Kingdom—18,000 in London and its vicinity, and 9000 in other parts of the country.

FRANCE.—The *Journal du Commerce* says, "we are enabled to announce from the most authentick information, that the expedition against Algiers was decided in the council which was held yesterday—25,000 men are destined for the expedition, to commence in May." The Pacha of Egypt is expected to take a part in the expedition. An official notice has been published in Paris, that the blockade of Algiers by French vessels of war has not been raised, and that it extends to the four ports of Bona, Bunger, Algiers and Oran. The military conscription, introduced by Buonaparte, and which ceased for a while after his fall, has been revived, and now exists in

France. By a late order, signed by the king and countersigned by the minister of war, 60,000 young men of the class of 1829 are to be called on for military service. The conscription is formed by lots, drawn by all the young men who have passed their 20th year; and it is very difficult to obtain a substitute. A report was prevalent in Paris, that Prince Leopold was soon to be in that city, to espouse a daughter of the Duke of Orleans. The king of France, much to his credit, has given costly gold medals to two men, who rescued his Vice Consul at the Helder, from a watery grave. He fell into a canal, and a sailmaker plunged in and brought him, apparently lifeless, to the shore; and with the aid of a physician, after five hours of vigorous effort, brought again into action the vital principle. This is more worthy of publick notice and honourable record, than all the duels that were ever fought. The French Chambers were expected to convene in March.

SPAIN.—Mr. Van Ness, envoy extraordinary and minister plenipotentiary, from our government to the court of Madrid, presented his credentials to the king on the 9th of December last. In many parts of Spain the country seems to be actually subject to banditti. There is no safety in travelling, and robberies are innumerable. We extract the following from a late English paper—"It is not customary to publish any account of the robberies which occur almost daily. But to show their frequency, and the boldness with which they are undertaken, it is enough to mention, that the diligence from Madrid to Barcelona, though escorted by several soldiers, was robbed at least *ten* times in the course of last year. The mail-coach from Madrid to Bayonne met with the same treatment, either four or five times; the robbery being, in more than one instance, accompanied by the death or wounding of the postillions.

PORTUGAL.—The queen dowager of Portugal, mother of Don Miguel, died on the 7th of January, and was buried on the 10th. It was rumoured that in consequence of this death there would be a change of ministry—Some change of measures was confidently expected. Don Miguel and his advisers appear to have been greatly alarmed, by the determination of Don Pedro to dispute by arms his right to the crown. An amnesty was looked for, and great efforts to propitiate England. Among others who attended a grand drawing room, to compliment his majesty, and who had the honour of kissing his hand, we mark, with regret, the name of "Mr. Thomas L. L. Brent, charge d'affaires of North America."

GREECE.—A late French paper contains the following article: "A Greek commission has been appointed to hear Turkish claims; and a Turkish commission was expected at Napoli. It is hoped that Candia may be included in Greece. The winter was very severe also in Greece. The accounts from Greece itself are unfavourable to the public tranquillity, and Count Capo d'Istrias finds it difficult to assert his authority. The Porte is hence confirmed in its notion, that the allies will see that Greece is not ripe for independence, and must remain subject to the Sultan. Ever since a king of Greece had been spoken of, every body at Poros considered themselves relieved from all obligation to obey the President. The Romeliots mutinied, and the French troops (2000) were obliged to reland to maintain order in the Morea." We fear there is too much truth in the foregoing statement, but we do not believe the allied powers will listen to any such proposition as is mentioned from the Sultan. Greece probably will have a foreign prince as its sovereign, but be otherwise independent. The Duke of Wellington however, said lately in Parliament, that the treaty of the allies left Candia to the Turks.

RUSSIA.—The Emperor Nicholas has recovered from his late illness. An article under the head of St. Petersburgh, of Jan. 6th, says—On the 31st of December, his Majesty the Emperor was pleased, for the first time since the recovery of his health, to which the interests of so many millions of men are attached, to be present at the parade of the battalion of the Ismailow Regiment of the Guards, in the drill hour. His Majesty was welcomed with loud huzzas, which he, greatly affected, in vain endeavoured to check by waving his hand. A large Russian force still remains in Turkey. A letter from a British officer cruising in the Black Sea, dated at Constantinople, December 10th, says—"Varna is a low flat place, pretty well fortified in the modern style with flanks and bastions, but nothing considerable. The Russians are still here. An army is encamped all round about. From *three to five feet* of snow is on the ground. They are in a most miserable condition; since the first of January last, they have lost by plague 12,600 men."

TURKEY.—What is said under our article Greece, as to the views of the Sultan, receives countenance from the following intelligence from Constantinople, of the date of Jan. 6th.—"Profound silence still prevails respecting the negotiations relative to Greece; and there is more apprehension of further difficulties on the part of the Porte, as it really seems its intention of evading, by some plausible means, the fulfilment of the conditions of the late treaty, and has with this view sent an extraordinary embassy to St. Petersburgh." The Blonde frigate, Captain Lyons, returned to Constantinople on the 8th October, having landed about 300 Russian officers and men,

who were made prisoners by the Turks, at Odessa. The Blonde visited Varna, Bourgas, and the Sebastopol; at the latter port, the Russian fleet was preparing to lay up for the winter. Each ship was made fast to a wharf, on which is a receptacle for her stores. The weather in the Black Sea was particularly tempestuous, and the cold intense; the mercury being frequently thirteen degrees below the freezing point. We stated last month, that on the retiring of the Russian army from Adrianople, several Christian families accompanied the troops, with the intention of settling in Russia, and that the greatest alarm and agitation prevailed throughout the whole of Roumelia. It now appears that the Sultan, fearful of being deprived of a large number of his best and most useful subjects, has published a Hatti Sheriff, giving them the most explicit and solemn assurances, that they have nothing to fear in consequence of any part they may have taken in the last war, and inviting them to return, and to pursue their several occupations without any concern, pledging himself for their protection and safety. He says—"The Rayas [farmers and men of business] throughout the whole extent of my empire, are *a good* entrusted by God to my sovereign keeping."—The principal magazine at Choumla was, by an accident, lately exploded. It destroyed the stone building in which were 68,000 cartridges, and 2,000 barrels of gunpowder. Forty field pieces were broken and rendered useless, and forty-eight artillerymen were killed. A magazine of 10,000 sacks of corn, and a great quantity of other provisions, were, it is also said, destroyed. Bombs, grenades, &c. flew about with such frequency, that no one ventured to attempt to extinguish the fire. As the bombs flew over the town in all directions, the cause of which was not immediately known, a cry was raised by the troops and inhabitants, that the Russians were storming the town, and the Grand Vizir, who was present, had much difficulty to restore order. Had this occurrence taken place while Choumla was besieged, it might have been stormed in reality and with success.

ASIA.

A report is again in circulation, that proposals for the cession of Palestine have been made to the Porte; that the English ambassador has undertaken the negotiation in the name of a Jewish house; and that the Ottoman ministry is not indisposed to enter into an arrangement. A gale of wind, of unusual violence and duration, occurred at Canton, on the 8th and 9th of August last. Reports state, that from two to three hundred Junks, and other vessels of various sizes, were lost in this gale. Among many deaths, that of a Mr. Forbes, a British agent of distinction, is mentioned as much regretted—He was lost in attempting to afford relief to others—Two insurrections have recently taken place against the British government in the East—One in hither India, and the other among the Burmese—But both were speedily subdued. Twelve of the India insurgents were executed; and the leader of the Burmese was assassinated by his own countrymen, and order immediately restored.

AFRICA.

The French paper entitled the *Moniteur*, contains a letter, said to be addressed to the editor by M. Jomard, which gives some very interesting details of changes which the Viceroy of Egypt has introduced in this country, which he governs in the name of the Sultan. If this statement is to be relied on, and it seems to be authentick, Mahomedanism is likely soon to lose more by the light of science, than it has lately lost by the triumph of the Russian arms. We think this communication so important, that we shall give it entire. The letter is as follows—"The provinces have been divided into departments, into arrondissements and sub-arrondissements, provincial assemblies are established. A central assembly, or general divan, composed of deputies from all the provinces, to the number of more than two hundred members, is to meet in the capital. Some thirty officers, civil and military, attached to the actual administration, are to form part of this divan. The Viceroy will submit to questions, of what nature soever they may be. The sittings of the Assembly are publick. The sending of young men to France, in order that they may be instructed in the different sciences—in jurisprudence, and in the useful arts—has not been discontinued. Six Egyptians have been sent to Toulon to learn the art of building ships of war. The younger brother of Noureddin Bey, a Major General in the service of the Pacha, and four new pupils, who are to apply themselves to the study of mechanics and various manufactures, have been sent to Paris. Recently, thirty-four scholars, from the age of eight to fifteen, have arrived at Marseilles; they are destined for the study of hydraulicks, that of naval architecture, and fifteen other branches of mechanism. Thirty other pupils are to follow them. In fine, 115 other individuals, for similar purposes, are to arrive in France, independently of those young Egyptians who are to prosecute their studies in England. To finish the picture of these innovations, which are casting their light over Egypt, we must not omit to add, that there is now printed in that country a periodical publication. The title of this journal is *The News of Egypt*, and it is inscribed on a pyramid, from behind which the rising sun is seen to shed its rays."

Another article says—"The newspaper established by authority of Mahomet Pacha,

is printed at Boulac, near Cairo, and contains a report of all publick transactions of importance, in particular of the Central Assembly or Parliament."

AMERICA.

BUENOS AYRES.—This republick, and those of which it is considered as the chief, are still in an unsettled state—The interior is a good deal agitated, but there is no active hostility. When a stable peace and a settled government will be enjoyed, it seems impossible to conjecture.

CHILI.—A revolution has broken out in this republick also. The government has got into new hands. General Prieto has deposed the constitutional chief Pinto, and is in possession of the capital. All was in confusion, but there had not been much blood shed, at the date of the last accounts.

BRAZIL.—The emperor and empress have entirely recovered from the effects of the disaster that some time since befel them. Don Pedro, it appears, is determined not to surrender the crown of Portugal to his brother, without a struggle. It is said that he has engaged Lord Cochrane to take command of his fleet, and that from Terceira an expedition of sea and land forces is to proceed to the invasion of Portugal.

COLOMBIA.—We are at a loss what to think of the Liberator Bolivar. We have had half a mind to recal what we said of him last month; but, on the whole, we conclude to wait till we see who is to be the president of Colombia, before we change our opinion again. He has, by a proclamation, recommended union and republican government, and earnestly protested against being considered as a candidate for any publick office—He even urges that his reputation is staked on his retiring to private life. We had been disposed to think that he had laid his plan to become the monarch of Colombia, and was led to give up this plan for the present, only because he found that Venezuela would not endure it, and that a majority of the constituent congress would not favour it. But he most solemnly declares, and even swears, that he never indulged a wish to possess kingly power. He must be either a most grievously injured and slandered man, or else a falsifier and hypocrite of no ordinary attainments. The constituent congress have published the *bases* of a New Constitution. It is a close imitation of the Federal Constitution of our country, with two or three exceptions. The president is to be irresponsible, except in cases of high treason; and it is intimated that his election, and that of other high functionaries, will be *prolonged, to avoid the inconveniences which result from frequent changes.* But we are little disposed to discuss the merits of this, or of any other civil constitution, while it contains such an article as the following—"The Catholick religion is declared to be the religion of the state, *and no other publick worship is to be permitted!*" There can be no real freedom in any state, where religious worship is not allowed without restraint to all men; and none, we believe, where the Romish system is completely dominant—Whether Venezuela will, or will not, remain united with Colombia, is problematical—If not, a civil war is to be feared. Our new minister to Colombia, Mr. Moore, arrived at Bogota before the return of the Liberator to that place, and on being presented to him, addressed him in a speech full of eulogy.

MEXICO.—We have nothing of importance to add to the statement we made last month, in relation to the recent revolution in Mexico. A number of provinces have sent in their *adhesion* to the new order of things. The country is perturbed, and nothing can be considered as *fixed;* but we are glad to see that the parties here, and in the other republicks, are far less sanguinary than they formerly were—When they see the current of the general opinion, they yield without much fighting.

UNITED STATES.—Our Congress have been busily employed, the month past, on a variety of subjects—the Senate in considering and approving a multitude of new nominations, and in rejecting some. The Sabbath question and the Indian concern, the two subjects in which we take the greatest interest, have not yet been decided on in either house; although reports on both subjects, of a character adverse to our wishes, have been made. We do hope and expect that the cause of God and of human rights will be ably advocated in both houses, let the decision of the majority be what it may. We consider the present state of our country as one which ought to be of intense interest, to all the friends of religion, good morals, and national character. The efforts which have been made, and are still making, in favour of institutions and enterprises favourable to knowledge, virtue and piety, have roused their enemies to activity and combination. Never since the hey-day of infidelity, in the time of the French revolution, have we witnessed a spirit like that which is now abroad. We greatly fear that our national sins will be followed by national judgments, and the everlasting ruin of many of our citizens, and especially of our precious youth. Yet we have no fear for the issue—God will eventually plead his own cause. But for the present—"Wo to the inhabiters of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time"—Let us not shrink from the severity of the conflict, when we know that in God's good time it will certainly end in a glorious triumph.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

APRIL 1, 1830.

WANTS OF THE BOARD OF MISSIONS.

From the statements which we have made in preceding numbers of the Reporter, our readers have doubtless perceived that the sums, generally appropriated by this Board to their Missionaries, are very small—frequently *less*, but rarely *more* than $100 a year. This sum, however, inconsiderable as it is in itself, is of very great importance to them, and especially to those of them, who have a large and increasing family to provide for, and who ordinarily receive from their people, not more than 200 or 250 dollars a year, and that chiefly in produce. *Justice*, as well as benevolence, demands the strictest punctuality on the part of this Board, in fulfilling all its engagements with these self-denied and laborious heralds of the Cross. There are only two ways in which the Board can be thus punctual in remitting to their Missionaries the humble pittances which they have promised. One is by *borrowing money* for the purpose, and involving themselves in debt; and the other is by securing from their Auxiliaries, and individual patrons, the prompt payment of their subscriptions. To the former the Board have very strong objections, which we need not specify, because they will readily occur to every reflecting mind. They have, therefore, determined to avoid the evil of contracting any considerable debts by borrowing, and whenever their Treasury is empty and over-drawn, to make an immediate appeal to those who have kindly pledged themselves to sustain their operations. An occasion for such an appeal exists at the present moment. The season of the year has now arrived, or is very near at hand, when the annual payments to many of our Missionaries are becoming due. Our Treasury is already considerably over-drawn, and *several thousand dollars* will be indispensably necessary, between this and the last of May, to enable the Board to satisfy the claims of their Missionaries, and balance accounts with their Treasurer. The simple statement of this fact will be sufficient, we trust, to secure a *speedy remittance* of all the monies which have been subscribed by Auxiliaries or by individuals, and also to induce congregations to be *liberal* in the *contributions* which may be taken up for the Board, previous to the meeting of the General Assembly. In another part of our paper it will be seen that 33 new Auxiliaries have been reported since the last month, and that the whole number is now about 300; but we wish it to be distinctly remembered, that many of these Auxiliaries have as yet made but very partial collections and remittances, and until they do so, our Treasury must remain empty. We speak not the language of *despondency*, for we do most confidently *expect* that during the month of May at farthest, our necessities will be relieved, and our wants fully supplied. We wish simply to put the Churches in *remembrance*, and once more to remind them of the safe and convenient opportunity which they will soon enjoy, of forwarding their free-will offerings by the Commissioners to the next Assembly.

COMMUNICATIONS.

PRESBYTERY OF CHILLICOTHE, OHIO.

We publish with pleasure the following official communication from the Corresponding Secretary of the Executive Committee of this Presbytery. Had it been received, a few days earlier, we should have given it a place in our last number. The plan of Missionary operations which they have adopted, does not, indeed, precisely correspond, in all its parts, with that which the Board of Missions have recommended, but it does accord with the principle which we have uniformly avowed, and to which we wish always to adhere, "that the churches should be left entirely to their own unbiassed and deliberate choice of the particular channel through which their charities shall flow forth to bless the perishing." The plan which the Board have recommended, *in itself considered*, they do most decidedly prefer to any other which has hitherto been acted upon by the churches, but they are at the same time fully aware of the fact, that there are some sections of the country where the way is not yet fully prepared for the adoption of that plan entire. They think the *Presbyteries* are the proper bodies to judge and decide on this matter; and they do and will rejoice when they find them judiciously exercising their rights, and adopting such measures as may be deemed best calculated to call forth and unite the energies of the churches in advancing the Missionary cause. We rejoice that this Presbytery have purposed to organize all their churches as auxiliaries, and we most sincerely bid them "God speed," and assure them that the Board of Missions will always be ready, when called upon by their Executive Committee, to aid them, to the extent of our ability, in sustaining the feeble churches, and in building up the waste places within their bounds.

Dear Br. Russell,—When you were with us at Lebanon, the Presb. of Chillicothe had taken no order on the subject of Missions. At a late meeting in Hillsborough, agreeably to the recommendation of Synod, we adopted the following plan for the conducting of Missions within our bounds.

A committee was appointed, consisting of four ministers and two elders, (half of whom are to be elected annually to serve for two years,) to whom is entrusted the management of the Missionary business, within the limits of the Presbytery, and to report their doings to Presbytery at every spring meeting.

This committee is directed to open a correspondence with the Assembly's Board of Missions, and the A. H. M. Society, and as far as practicable obtain aid from both these societies for the supplying of the destitute within our bounds.

It was recommended to all our congregations, both supplied and destitute, to form Missionary societies to aid the cause of Missions within our bounds; and the destitute are left at liberty to choose to which of the above named Boards application shall be made in their behalf.

On looking over our plan, you will perceive that it is rather founded on that cold-blooded maxim, "charity begins at home," and that it seems to be destitute of that expansive benevolence which casts its bread on the waters, and dispenses its blessings without hoping to receive. We feel it so. But we feel justified in taking this ground at present, for the same reason that a father would feel it wrong to send bread to strangers while his own children are starving.

Our Presbytery embraces seven counties, containing twenty-two congregations, half of which are vacant at present; and we remember that "he that will not provide for his own, is worse than an infidel." And though there is considerable wealth in this country, considering its age, yet but a small portion of it is in the hands of Presbyterians. We must therefore be dependent for a while on the kindness of our more favored brethren. And we hope that our plan is not inconsistent with the spirit of your institution, which, if we understand it, is to assist them that are trying to help themselves.

We are taking measures to organize our congregations as Missionary Societies, without pledging them to either Board, but leaving them and us at liberty to apply to that Board which will furnish us the most efficient aid. We pledging ourselves at the same time, that the funds of which we have the control, shall be accounted for to that Board from which we receive the aid.

You will see then that our plan is to co-operate with our brethren in the east, (both the Home and the Assembly's Board,) or rather get them to help us to furnish our own destitute with the bread of life, and then unite with you in giving it to others. For I hope we shall never relax our efforts till the earth is full of the knowledge of the Lord.

The committee of Missions for Chillicothe Presbytery, at present, are the Rev. Samuel Crothers, of Greenfield, Recording Secretary; Rev. Wm. Graham, of Chilicothe, Chairman; Rev. James H. Dickey, of Greenfield, Corres-

ponding Secretary; Rev. John Rankin, of Ripley; Mr. Thomas Kirker, of West Union; Mr. William Allen, of Hillsborough, Treasurer.

When I contrast the present state and prospects of the kingdom of our dear Lord in the west, with its state and prospects twenty years ago, my very soul rejoices with thanksgiving. About that time I visited this country as a Missionary under the Assembly's Board. The whole country west of the Scioto, and north of the Ohio river, contained about 14 Presbyterian ministers, the one half of whom had passed life's meridian, and not one young man coming forward to supply their place—the religious community, almost every where, distracted with heresies of the most alarming kind—the ministry so thinly scattered over the extensive field, seldom met to strengthen each other's hands, and no efficient Board of Missions. But I forbear. O what hath God wrought! In twenty years, what a change! But much remains to be done. But we feel encouraged, and determined to persevere until the watchmen shall be stationed so close to each other that they shall see eye to eye, and no part be from under the eye of a faithful watchman.

So soon as we get matters in train, you may expect applications for help. May the good Lord strengthen and guide you, is the prayer of your brother,

JAS. H. DICKEY, Cor. Secretary.

PRESBYTERY OF ROCHESTER, N. Y.

A few days since we received from the Stated Clerk of this Presbytery the following communication, viz:

"By order of the Presbytery of Rochester, I send you the following extract from their Minutes, at their sessions in Rochester on the 2d of the present month.

The Committee to whom was referred the resolutions relative to theGeneral Assembly's Board of Missions, reported and recommended the following minute which was adopted, viz:

"The Presbytery of Rochester is gratified to learn that the Board of Missions of the General Assembly of the Presbyterian Church, have recently commenced operations on a plan more extended, more agreeable to the spirit of the times in which we live and better suited to the wants of the church. But while Presbytery are desirous of seeing this Board as well as the American Home Missionary Society extensively useful in the great work of evangelizing the world; they do not think it expedient that this body should take measures *at this time*, for constituting itself an auxiliary; inasmuch as the Western Agency of the A. H. M. S. are now conducting Missionary operations within our bounds and inasmuch also as Presbytery understand from the Secretary of that agency, that it is probable a compromise will soon be made between the Assembly's Board of Missions and the A. H. M. Society in relation to the districts of country each Board shall occupy, as the fields of its Missionary operations. Under these circumstances, while Presbytery cordially approve of the plans of the Board of Missions, they would leave, to the discretion of the Churches, the channel through which their charities shall flow forth to bless the perishing."

"Resolved, That the Stated Clerk be instructed to communicate the above minute to the Assembly's Board of Missions."

(A true extract.) Attest,

J. MYERS, *Stated Clerk.*

It is truly gratifying to us to be thus kindly remembered and noticed by a distant Presbytery, in a part of the country where the plans and doings of our Board have hitherto been but very imperfectly known, and in which no agents from this quarter have been employed to present and urge our claims upon the churches. In reference to one of the reasons assigned, in the foregoing communication, for deferring a measure, which seems to have been contemplated by the Presbytery, we would just remark, that if any "compromise between the Assembly's Board of Missions, and the H. M. S. in relation to the district of country each Board shall occupy, as the fields of its missionary operations," has ever been seriously desired or contemplated, that fact is utterly unknown to this Ex. Com. and the Board with which they are immediately connected. No propositions of the kind have ever been made to the B. of Missions, nor have they ever yet perceived either the necessity or expediency of an attempt thus to divide the land. We would have all the different Missionary Societies and Associations in our country, both Foreign and Domestic, left at liberty, as other kindred Societies are, to present their individual claims, when and where they may deem it expedient, and then we would have the churches left to bestow or withhold their patronage according to their own convictions of duty. Let this course be uniformly pursued, with a proper spirit, and we are fully persuaded, that all disagreeable divisions and contentions will be avoided, and a much greater amount of good will be done, than could be accomplished in any other way. In the

name of the Board of Missions, we speak the language of all their past *experience* in conducting Missionary operations.

REPORTS OF MISSIONARIES.

New York.

From the Rev. J. H. Monroe, Rodman, Feb. 8, 1830.

"Though my labors thus far have not been blessed to the conversion of any individuals, I think the prospects of usefulness are favorable. Our meetings are generally solemn, and well attended. The people appear to listen to the truth with care and attention.—The society, though small and weak, are making preparations to build a house of worship, which they will probably complete in the course of next summer. I have found, while visiting from house to house, a few who appear to be seriously inquiring what they must do to be saved. These inquiries, together with some more than ordinary zeal in the church, and the exertions making to prepare a more commodious place of worship, encourage me to hope, that my labors in future may be crowned with success."

From the Rev. J. Myers, Brockport, March 9, 1830.

Dear Sir,—So much of the second quarter had elapsed before I received my commission from the "Board of Missions," that I supposed it would be unnecessary to send a separate report for the first quarter; my present report therefore will include both, or the half year of my labors as your Missionary.

This church was organized two years ago the present month, with but seven members. I commenced my labors here the first of September following, at which time the number of members was eleven. During the first year of my labours here, 28 were added to the church, and in the last six months, 12 have been added and one dismissed; making a total at present of fifty members.

I ordinarily preach twice on the Sabbath, and we have a third service at which I often lecture. During the week, I commonly preach once in some school house out of the village, and have had a lecture, until very recently, every Wednesday evening in the village. I have a Bible class which is attended principally by members of the church; and this exercise, when time permits, is accompanied by a season of conference and prayer, for which the lesson commonly furnishes suitable and profitable subject matter. We have two Sabbath schools, one in the village, and the other a short distance out. The one in the village is gradually increasing in numbers and interest, and both have been kept up through the winter. These schools I frequently attend, and upon me devolves the principal labor of sustaining and furnishing them with suitable books.

I cannot report the number of visits I have made. My general plan is to spend every Tuesday in visiting from house to house, besides visiting the sick and other occasional calls. On the 13th of January last, I was installed as pastor of this congregation by the Presbytery of Rochester.

We have not yet formed our church into an auxiliary society to the Board of Missions, upon the fifty cent plan, though we intend attempting it soon.—How far it will succeed, I cannot tell, as the congregation are at present considerably embarrassed by their efforts to build a meeting house. The erection of this house was commenced about six months ago; the Lord has wonderfully prospered us in it thus far, and we hope, with his continued blessing, to have it completed and dedicated to his worship and glory in the course of the month of May next. There is nothing of special interest in the state of religion in the midst of us. The Presbyterian cause has much to struggle with just at present through all this country; but the Lord reigns, and if our cause is the cause of truth, it must and will prevail."

From the Rev. Samuel F. Snowden, a Missionary of the Board in Jefferson co. dated Sackett's Harbour, March 13, 1830.

"There is a neighborhood on Pillar Point, across the bay from Sackett's Harbour, where I preached a number of Sabbaths about two years since, in which there is a serious attention to religion. The meetings which I attend at the present time, on the Sabbath and otherwise, are full and solemn. A considerable number, after the public exercises, remain for inquiry into their spiritual state, and manifest a deep interest in the concerns of their souls. The excitement is recent, and still continues. There are four or five instances of conversion. The subjects of it appeared to be filled with zeal and love. I shall make this place a subject of special regard.

With respect to the town of Le Roy, about two miles from the church, there

has been a revival of religion, though of no considerable extent. It appears to have taken its rise from setting up a Sabbath school in that school district. Much indifference was shown to it, but the attempt succeeded. One of the teachers seeing another teach his class, under the influence of spirituous liquor, was strongly impressed with the impropriety of it, and as he himself was not free from that vice, he determined to withdraw, as being wholly unfit for an office that required to be filled with one of a moral and religious character; but when urged, instead of declining, to reform his practice, the circumstance impressed his mind with his sinful state, and was the means of bringing him to repentance and salvation. I have had the pleasure of receiving him since, and also his wife, who became a subject of grace, into the church, and their children to baptism. The Sabbath school increases, and the children were diligent in attending it, and it became a blessing to the neighborhood. Public meetings for prayer and preaching were appointed, and a general seriousness prevailed. Very much interest was excited by these means, and persons in every family were brought under serious impressions. The spiritual feelings of professors were revived, and several cases of hopeful conversion occurred. The change in the general aspect of society is sensible. There had been during the summer great indifference to religion—the Sabbath violated by the usual sports of the season, and public worship neglected. It was a place the least likely of any other to be visited with the out-pouring of the divine Spirit. The state of the congregation had declined, and much apathy had prevailed, but since, both the desire for religious exercises and attendance on them have visibly increased.

As to Theresa, I found that place lying under even more discouraging circumstances. The congregation for a very considerable time had not enjoyed preaching from any of the same denomination, and had relinquished almost the expectation. I am happy to state, that instead of merging into other sects, as was apparent, they have rallied their strength in some measure, and with the assistance which will be afforded them, indulge the hope of being sustained.—The number of professors is exceedingly small, and both their increase, and that of the congregation impeded by untoward occurrences. Both here and at Le Roy, I have visited extensively and frequently, and been gratified to observe the effects produced in an attendance more regular and constant on the means of grace, and a desire for special religious appointments in every quarter."

PENNSYLVANIA.

From the Rev. S. R. Jones, Wyalusing, Bradford co. Feb. 24, 1830.

"I have preached thirty-seven sermons to increasingly numerous and attentive congregations. I have preached four sermons, administered the Lord's supper, and baptized five children in the Presbyterian church, Wysox, since the death of brother York. Five of the above sermons were on funeral occasions. The season at Wysox was unusually interesting. The two churches, long separated, communed together apparently in the highest exercise of Christian affection. There are no recent cases of awakening and serious conviction in Wyalusing congregation that are known to me, but the attendance on the preaching of the Gospel is certainly increasing, and some of the church clearly manifest a much higher state of Christian feeling and zeal, than heretofore. I have rode nearly 300 miles, often 10 and 12 miles going and returning, for one sermon.—They had three Sabbath schools here last summer, but they are impracticable in the winter; we shall doubtlessly revive them in the spring. They have a small Sunday school library. We have six common schools; I have visited one of them twice, and nothing has hindered my visiting them all, but a doubt of benefiting them. I preach in the school-houses—the children attend; but we have none of the good old Westminster catechisms, and know not where to obtain them. I must have some definite object in view, and I wish to direct the children's attention to some subject, upon which they may *prepare* themselves for useful observations. We have no catechetical books. Other difficulties might be stated, but we will try if possible, to do something in the spring or summer, or substitute Sunday school teaching in its room.

We keep alive our Bible, Missionary, Tract and Temperance societies. The Treasurer of the Missionary society has paid me $6 50 for your Board. We have attended all the anniversaries of the above societies since the 1st of January.

I attended the county anniversaries at Towanda. I have made many visits through the congregation, in which I read the scriptures, sometimes briefly

explain, pray, and converse on religious subjects. Several church members have been very sick, and I have visited, conversed, read and prayed with them during their sickness."

From Mr. Samuel Montgomery, Martinsburg, March 1, 1830.

"I have been endeavoring to sow the seed and water it, and for some time have been looking for "the fruits of the Spirit," but as yet, have not been able to discover any. If any there be, it is not discernable. External reformation indeed has obviously been the result of my labors; but whether any have been "renewed in the spirit of their minds," is uncertain—time will disclose. If there be fault, I humbly trust it lies not at my own door, though I have no reason to claim an entire exemption from faithlessness. May the Lord pardon what has been amiss in me, and supply what has been lacking in the people.

Since my last communication I have travelled 132 miles. This has been the most unpleasant part of my service, inasmuch as the ice in the waters rendered them extremely difficult and perilous to cross. I have preached 18 times to increasingly crowded and attentive assemblies, visited 21 families and some sick persons, attended my Bible classes, formed a Tract society, auxiliary to the Pennsylvania Branch, on Broad Top, where the scattered inhabitants are destitute of preaching. Some Tracts I had with me were received with great avidity, it being something entirely new to them, never having seen or heard of Tracts before. Distributed a number of Kittridge's Addresses & Humphrey's Parallel, together with some Tracts relative to the observance of the Sabbath, also Beechers sermons on intemperance and many Christian almanacs. These, wherever they were received, (and none who had the offer refused) I believe never failed to excite a deep interest, apparently at least, relative both to the Temperance and Sabbath reform.—With respect to the former, I am daily more and more convinced and rejoice in the prospect, that this great Apollyon, who is going through our land, carrying in his march, chains and wretchedness and woe, though very formidable to behold, will soon be entirely vanquished by the continued stream of light emanating from those excellent engines of reform, the tract, press, and religious periodicals of the day. While speaking on this subject, if time would admit, and it were pertinent to the requisitions of a Missionary report, I might give an appalling narration of the horrific death of a young man in these parts, in his 23d year, two years ago a promising youth, whose last breath in this world expired with the importunate cry of "Whiskey, more Whiskey!" This woeful exit has excited a general odium in the minds of the people against intemperance, which I pray may be lasting."

OHIO.

From the Rev. J. Wolf, Blooming Grove, Feb. 24, 1830.

"Nothing special as to the communications of the grace of the Gospel has been bestowed upon the people of my charge since I wrote you. Sometimes I think they are becoming better from the ministrations of the Gospel, and at others, I fear it is a "savour of death unto death." The attention paid to the preached word, and also the attendance are good.

In Blooming Grove, I have two Bible classes formed; the one that meets every two weeks at our house is well attended; the other, but middling; and I had, in consequence of a disease of my eyes, to discontinue the latter during the cold frosty weather. I expect in a few weeks to attend to it again. In this way I hope I shall be enabled to do as much good as by preaching. In the other congregations I have no Bible classes.

In the Sharon congregation arrangements have been made for erecting a meeting house, and if the people go on in the spirit with which they have commenced, they will have as neat a church by the last of May as this part of the country affords.

Since my last report, I have preached twenty-five sermons, baptized five infants, and travelled two hundred and eighty miles.

Also, since the 1st of December, attended a Bible class once a week, with the exception specified in the letter, paid some family pastoral visits, attended the anniversary of the Paris Temperance Society, which I addressed, and attempted to animate and encourage them to be firm, persevering and diligent in the good cause of temperance."

From the Rev. R. G. Lynn, Goshen, Clermont co. March 2, 1830.

"The prevalence of intemperance is nothing like so great as it has been.—At our public sales and elections, raisings, log-rolling, &c. the people are sober, and with a few exceptions, the

people will not use ardent spirits. In the social circle and in our harvest fields, this beverage has very nearly lost its charm. Sabbath breaking is not so common, and instead of collecting in parties, and haunting the taverns and grog shops and places of pleasure, you will more frequently find the youth at the house of God. The country around being new, and the population not so dense as in an older country, the people cannot congregate themselves so easily as where the population is more dense and churches more thickly planted.—Our meetings are well attended, and with much interest; though there is no particular excitement amongst us. We have been a little tardy in forming ourselves into a Missionary society, directly auxiliary to the General Assembly's Board of Missions, though I might have sent on our name by my last report; but I now inform you, that Lower Bethel church is formed into a Missionary society, auxiliary to the General Assembly's Board of Missions, as directed by that Board. Health returning to myself and family, I have been engaged in visiting from house to house. In the last month I have preached ten sermons, attended Bible class on the first Monday in the month, and visited about twenty-five families; rode three hundred miles, and visited a number of sick people. The district of country over which I have to travel is so extensive, that it requires me to be very busy to keep pace with my duty."

From the Rev. Richard Brown, Jeromeville, Wayne co. Feb. 16, 1830.

"In compliance with a call from the united congregations of Rehoboth, Mount Hope and Congress, in Wayne county, I commenced ministerial labors among them, Jan. 1st, 1829. Each of these call for equal portions of my time. As the last two have applied to your Board for assistance, it becomes my duty to report to you, according to my instructions.

I have kept no account of miles travelled. My residence was necessarily 7 miles from Mount Hope, and 12 from Congress meeting-house. In all my excursions I have visited 170 families.—The 170 families visited were intermingled with as many Germans, and the travelling of course has been very considerable. By the Missionary himself, (and by the assistance of others with whom he has exchanged,) the two congregations have been favored with at least 80 discourses during the year.—About 5,000 pages of Tracts, and numerous religious periodicals have been distributed by the Missionary in all the highways and hedges. Bible classes were organized and well attended during the summer. Special attention has been paid to children and youth. With regard to the charmer, ardent spirits, our advice has been, touch not, taste not, handle not, manufacture not.

The cause of general benevolence, its wide spread field, its effects as already seen, have been presented for consideration. The number of hearers continued to increase till the cold weather at the end of the year proved too severe for our unfinished houses. Among professing members there has been at times considerable tenderness. Many of the youth in each congregation have paid more than a respectful attention to the means of grace. The Lord's supper was administered once in each congregation—at both places the assembly was large and solemn. To the congregation of Mount Hope, 17 were added on examination, 4 on certificate, and 7 children and two adults were baptized. To the congregation of Congress, 10 were added on examination, and 8 children were baptized. Whole number added to the three congregations is 42 on examination, and 7 on certificate. One of the 17 has commenced study for the ministry.

The cause of temperance is gaining ground. Some farmers have found that every thing can be done without ardent spirits."

From the Rev. J. L. Bellville, Miamisburg, Jan. 26, 1830.

"In days gone by, I derived much pleasure in reporting the affairs of the church and congregation of Washington township; Ah! yes, when the candle of the Lord shone bright among us, when Zion travailed, and sons and daughters were brought forth to the Lord, and many were inquiring the way to Zion, then the duty of reporting was pleasant, and to survey the field was delightful. But such is not our case at present; the glory of the Lord appears to be in a great measure withdrawn, at least we have no special tokens of his presence; and it is painful to contrast our past and present state. Still, however, amidst the darkness, there is a little light.—Several of the benevolent institutions of the day are patronized by this church. We have a Missionary association, auxiliary to the A. B. C. F. M. who raised last year, $22 50; an auxiliary to the

Assembly's Board, which will probably raise $25 00; a Tract society which raised last year $71 37½, one fourth of which was donated to the parent institution, and one fourth expended for Tracts for gratuitous distribution; the principal part of which were distributed on the plan proposed by the American Tract Society, viz. two to each family. Upon examining our township, there were found to be 444 families, of which no member of our society was a component part; these were supplied as before stated. Besides these societies, we procured last summer a small Sabbath school library, for which we have raised about $14. We have also a Temperance society, consisting at present of 22 members. We act upon the plan of *entire abstinence*, not merely from ardent spirits, but from all domestic wines and cordials compounded with distilled spirits. This article we esteem indispensable. We wish to give the monster no quarter, either unmasked or disguised. As a society, we have had much opposition, but amidst all the opposition, dame temperance has routed the monster from several lurking places; and from the best information I can obtain, the quantity of ardent spirits consumed in this township has, during the last year, diminished one third; and in our church more than two thirds.

During the last six months we have only added eight members to this church, 7 on examination, and 1 by certificate. We had during the summer 3 Sabbath schools, numbering about 130 scholars; also 2 Bible classes during the same period. The monthly concert of prayer is regularly, though alas! not numerously attended. We contemplate attempting to supply our township with Bibles, but are under the necessity of deferring the work a short time in consequence of our being straitened in money matters by the building of a church, (it is not yet finished, but it has already cost the congregation about $900, and it will take at least $200 more for ceiling and to seat it; and it is very doubtful when we shall get it completed) but so far as our township is concerned, we will strive to enable the American Bible Society to redeem their pledge."

Virginia.

Monthly report of Mr. J. Paine, dated Warm Springs, Bath co. Feb. 26, 1830.

"In presenting my third monthly report, I have but little to communicate. It is not quite a month since I wrote to you last, since that time I have preached 8 times, exclusive of other meetings which I have attended, visited 15 families, and travelled 180 miles. The people have so far to come to and go home from preaching, that they cannot stay for two sermons. And when I preach a second time on the Sabbath, I have to ride from 8 to 16 miles before I can arrive at another place of preaching, where a congregation can be had. Our churches have no stoves, so that throughout the winter we have been under the necessity of worshipping in private houses; but I hope the weather will soon be warm enough to admit of our worshipping in "the house appointed for prayer." And this at present appears the more desirable, as our congregations continue to increase in numbers, as well as in apparent devotedness and serious attention, and to evince deep anxiety to hear and know the truth as it is in Jesus. There are three or four places, remote from the churches at which we worship on Sabbath, where I preach on week days, where there is a prospect of much usefulness. These people have been heretofore very much neglected; indeed, many of them never heard a Presbyterian preach before I came among them. These places are sixteen and eighteen miles from any church. They gladly receive the word. Two very intemperate men, who were destroying themselves, and ruining their families by hard drinking, have been induced by a perusal of "Kittridge's Address on Intemperance," to discontinue the use of the poison, and have become sober and industrious.

I hope by the end of next month to be able to make a more favorable report. Pray that the blessing of God may rest upon our poor endeavors to serve him. May his kingdom come and his will be done on earth as it is in heaven."

REPORTS OF AGENTS.

Kentucky.

From the Rev. Simeon H. Crane, Lexington, March 9, 1830.

"Since I last reported, I have spent five Sabbaths in the service of your Board, during which time I have rode nearly 300 miles, preached 15 times, exhorted several times, distributed a considerable number of Tracts, and organized 12 auxiliaries to the Board of Missions. The churches organized are the following, viz. Nicholasville, Clear Creek, Shelbyville, Six Mile, Mulberry, Bullskin, Louisville, Beulah, Pennsylvania Run, Bardstown, and Big Spring."

Respecting the church at Louisville, Mr. C. remarks—

"After visiting and preaching to them four or five times, and laying the plan and the operations of the Board before them, I organized them into a very large auxiliary indeed. Louisville is a very important place for Missionary operations. There is only one Presbyterian church in that large place. Some of the brethren expressed a desire to have me come among them and make an effort to establish a second church. I have reflected much on it since, and if I had good health, and much of the spirit of God, I think that I should be delighted with the measure. But I tremble in view of such a highly responsible station. After visiting this place, I passed on to the church of Beulah, about 5 or 7 miles from Louisville. This church is quite small, and destitute of the stated preaching of the word. It is situated in one of the most fertile and wealthy sections of the country. This church, in connexion with the church of Pennsylvania Run, situated about five miles distant, which is likewise destitute, would be able, perhaps, in a short time, to support the ministry, if they could have a little aid at present.

The most of these churches, you will discover, by looking over the minutes of the Assembly, are in the Louisville Presbytery. I succeeded in every attempt which I made to organize the churches in this Presbytery, with the exception of Middletown and Cain Run.

Mr. *John W. Hundley* requested his name to be sent as a subscriber for $20 a year during life, commencing with the first day of January next. He also gave me a donation of $5.

Mr. *Joseph Cunningham* subscribed $20 a year for ten years from the 1st of Jan. next.

Mr. *Robert Wilson*, of Pennsylvania Run church, subscribed $5 a year for life, commencing with the first of January next.

I should have completed the time of my commission before I returned home, had it not been for the state of my health. I took a severe cold which almost prostrated me. This is the reason why I did not preach more and do more in all probability for the good cause.—When I returned home, I was obliged to take medicine freely. I have been confined for several days to my house.

I intend (God willing) to press onward in this good work, even should I overrun the term of my commission, provided my health will admit it."

It will perhaps be recollected that Mr. Crane closed his last report as follows—

"I have not elicited opposition, but gone strait forward, turning neither to the right hand nor the left to notice any other Missionary association."

We were highly gratified with this remark, and we are happy now to say, without hesitation, that the course pursued by Mr. Crane, in executing his Agency, meets the most unqualified approbation of the Executive Committee of the Board of Missions, and perfectly accords with our advice and instructions to all our Agents. Let this course be rigidly and conscientiously pursued by the Agents of all the different Missionary societies and associations in our land, and the *very same ground* might be visited by each, without any injurious interferences or collisions. The plan of our auxiliaries is so perfectly simple, and feasible, and our solicitation for a *single cent* a week from each member of a congregation is so manifestly reasonable, and so easily complied with, that the formation of an auxiliary in every Presbyterian congregation in the country, instead of retarding the progress, and interfering with the operations of other approved societies, would serve, in our view, to prepare the way for more liberal contributions. The primary design, and direct tendency of our 50 cent plan, when fully and judiciously introduced, is to encourage and establish in all, old and young, rich and poor, male and female, without distinction, the *habit* of *lending* to the Lord; and experience has long since proved, that when such a *habit* has once been formed, it soon becomes not only *easy*, but also *delightful*, in this way to do good and communicate. Charitable contributions cease to be viewed as an unwelcome and burdensome *duty*, and are regarded in the light of sacred and invaluable *privileges*.—Thus it ought to be—and we do, and will rejoice in all well-directed efforts of the agents of our own, and of all sister societies, to promote and increase a spirit of liberality, and we will not cease to pray that the efforts of *all* may be crowned with success.

From the Rev. *John Hudson*, another Agent of the Board in this state, we have not yet received a direct report, but we are happy, through Mr. Crane, to learn, that Mr. Hudson had, previous to the 1st of March, organized 14 auxiliaries to the Board, and made some collections, and that he is now prosecuting his Agency in the Green River country. The whole number of auxiliaries in this state already exceeds 40, and from the success which has thus far attended the efforts of our Agents, we are encouraged to hope that nearly all the churches there will soon be systematically and efficiently engaged in the Missionary work.

Ohio.

From the Rev. *Thomas Barr*, Wooster, March 10, 1830.

"Since my last of Feb. 3d, I have spent five weeks in different parts of Richland, Wayne, Starke, Tuscarawa, Coshocton, and Holmes counties, during which tour, I preached 24 times, and besides in 16 different places, stated at length the plan, operations, and wishes of the Board, attended at 3 places to preach, but was disappointed through misinformation, administered baptism 3 times, received one person to church membership, obtained 32 subscribers to the Missionary Reporter, assisted in forming 2 Temperance Societies, and travelled more than 250 miles. The auxiliaries are Sugar Creek, Pigeon Run, Millersburgh, Salt Creek and Paintville. In the three first named, the subscription was quite equal to what could have been expected; in the two last, not quite so, yet there were strongly abating considerations, arising out of several local, embarrassing causes.—There is *one*, however, which is so general, that it must not be overlooked in contemplating contributions in most of our interior congregations in Ohio, namely, the great difficulty of obtaining *money*. Numbers in various places have been withheld from subscribing even the pittance of twenty-five cents, when their hearts urged them to it, merely because they could not have the prospect of procuring even that much within the time limited. I know that some not sufficiently acquainted with the real state of things here, would almost question the reality of what I state; it is nevertheless true—and I again repeat, that surely, if the state of our congregations in the west were fully understood, and their exertions and liberalities, for their circumstances known, then would the $100 subscription list be speedily filled up, and increased with one hundred more. In Lake township, of this county, where your Missionary, Mr. Wm. Hughes, is located in part, and where I spent a few days the beginning of last month, they are exerting themselves to the utmost of their power, and beyond, I fear, in order, if possible, to retain the administration of the Gospel among them. There are but seven or eight members of the Presbyterian church known in that settlement, half of these are females—most of the settlers of only a few years standing, and in low or *very moderate* circumstances—farms opening—roads making—schoolhouses building, &c. and with regard to many things, a heterogeneous population. Yet since your Missionary has been located there, they have contributed liberally for his support, first for one fourth of the time, and latterly for one half, and they have engaged in building a meeting house, which will cost $300, a large sum for that people. I was present on the day when they commenced their subscription for *one half* of the time of the Missionary, and the first five made the amount $40. The three first were $10 each; these were men in the ordinary circumstances of such a settlement, the other two were poor, each having a family of five or six children, none of whom are able yet to be of any assistance, and each holding 80 acres of rather thin land, not yet paid for, and these put down $5 each. In Tuscarawa county, in a society enjoying only *one-third* of a minister's time, and he too aided by your Board, men in just middling circumstances for the country, pay eight, ten and twelve dollars each, for this portion. In the same county, I preached in a township where there is no Presbyterian church or congregation. Two families of that denomination, with their descendants, reside there. One was the first family that settled there twenty years ago. The nearest Presbyterian church is twelve miles off, and a bad road. The parents have occasionally gone there for communion, and sometimes in the summer to preaching, but none of their children have yet made an open profession of religion, though several of them, I have reason to hope, are prepared to do so, could they only have the opportunity. One of them, with tears, stated her having had a hope for herself for a number of years past, and an earnest desire to confess Christ openly, but hitherto she has not had the privilege. Alas! there are many such destitutions, and multitudes are thus scattered abroad as sheep having no shepherd!

North and South Carolina.

From the Rev. *Colin M'Iver*, one of our Agents in these states, an interesting report, dated Charleston, S. C. March 10, 1830, has just been received, which contains much important information of an encouraging nature to the Board. Between the 17th of January and the 21st of February, he visited many important places in both states, and succeeded in organizing as Auxiliaries, in the Presbytery of Fayetteville, N. C. the Cypruss church, in the Presbytery of Concord, N. C. the churches of Rocky River, Philadelphia, Steele Creek, and Bethel, and in the Presbytery

of Harmony, S. C. the churches of Jackson's creek, Zion, and Columbia. The amount subscribed in these 8 auxiliaries was $154 50—a small part of which was collected, together with a donation of $10 from the Rev. John Rennie, of Columbia, who also assmued $50 for his congregation.

NEW AUXILIARIES.

Indiana.—Corydon and Rehoboth.

Kentucky.—New Providence, Nicholasville, Shelbyville, Six Mile, Mulberry, Clear Creek, Fox Run, Louisville, Beulah, Pennsylvania Run, Bardstown, Big Spring and Bullskin.

North Carolina.—Thyatira, Concord, Cabar's co.; Back Creek, Bethany, Concord, Iredell co.; Cypruss, Rocky River, Philadelphia, Steel Creek and Bethel.

South Carolina.—Jackson's Creek, Zion church and Columbia.

Ohio.—Sugar Creek, Pigeon Run, Millersburg, Salt Creek and Paintville.—Before published, 257.—Total, 290.

MISSIONARY APPOINTMENTS.

Rev. James Blythe, D. D. Missionary Agent for 7 months to Kentucky, Ohio, Tennessee and Indiana.

Rev. Henry Safford, 1 year, Lincolnton. Geo.

Rev. Joseph C. Harrison, 1 year under the special direction of the Corresponding Executive Committee of West Lexington, Pres. Kentucky.

Mr. J. Lewers, 1 year, Berwick and Connynghamtown, Pa.

Rev. Jacob Rickhow, 1 year, in 4 congregations in Mississippi.

Re-appointments.

Rev. James Nourse, 2 months, Snowhill, Md.

Mr. Britton E. Collins, 1 year, Millerstown, Perry co. Pa.

Wm. Hughes, 1 year, Perryville, Lake Fork and vicinity, Ohio.

Rev. G. G. Sill, Missionary Agent, 6 weeks, Rochester Presbytery and vicinity, New York.

Mr. Anderson B. Quay, 1 year, Petersburg, Adams co. and Dillsburg, York co. Pa.

LETTERS RECEIVED.

J. Patterson, Pa.; J. H. Dickey, Ohio; S. R. Jones, Pa.; R. Semple, do.; A. W. King, Tenn.; L. M'Leod, Miss.; W. Ramsay, Pa.; W. Brobston, N. C.; J. Ong, Indiana; J. B. Elwood, N. Y.; J. Reed, Indiana; J. Lynn, jr. Tenn.; J. Paine, Va.; T. E. Hughes, Ind.; E. Deane, Ohio; A. Williamson, Ind.; S. Montgomery, Pa.; Z. Butler, Miss.; S. C. Jennings, Pa.; J. Coe, Ohio; H. Safford, N. Y.; J. Gray, Pa.; D. R. Preston, Florida; H. Van Deman, Ohio; L. M'Leod, Louisiana; T. Cleland, Ky.; J. Blythe, Ky.; W. H. Foote, Va.; R. G. Linn, Ohio; S. Wolf, do.; E. Brown, N. J.; W. Wallace, Ohio; G. G. Sill, N. Y.; A. G. Danby, do.; J. C. Brigham, do; W. Hughes, Ohio; J. E. Annan, Md.; J. Campbell, Pa.; C. M'Iver, S. C.; J. Burtt, N. J.; T. Barr, Ohio; J. Myers, N. Y.; S. F. Snowden, do; A. Thome, Ky.; D. Ellison, Ohio; J. R. Talmadge, Geo.; J. C. Harrison, Ky.; Elders of the church, Manchester, Ohio; J. Watson, Pa.; G. W. Warren, Ohio; L. Henderson, and W. C. Blair, Tenn.; J. W. M'Collough, Pa.; Elders and Trustees of the congregation of Stillwater, N. J.; G. S. Boardman, N. Y.; S. Thompson, Pa.; A. C. Hays, Tenn.; G. Colton, N. Y.; D. A. Sayre, Ky.; S. H. Crane, do; Elders of the churches at Berwick and Connynghamtown, Pa.; J. Winchester, Ohio; J. C. Wingate, Ky.; E. M. Wilson, Va.; C. W. Gardner, Pa.; J. G. Force, N. J.; D. Page, and Executive Committee of the Niagara Presbytery, N. Y.; S. C. Hodgeboome, N. Y.; J. Sessions, do.; R. B. Campfield.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, during the month of March, 1830.

Alamance, Moore Co. N. C.	Collection in congregation, per Rev. W. C. Anderson,							$1 80
Ashpole, Robinson Co. do.	Do.	do.		do.				3 70
	Donation from an old gentleman,			do.				8 40
	Do.	a young gentleman,		do.				3 00
Big Spring, Cumberland Co. Pa.	Collection in congregation, per Rev. J. H. Kennedy,							34 06
Big Spring, Ky.	Do.	do.	Mr. A. M'Keehan,					7 00
	From auxiliary society, in part, per Rev. S. H. Crane,							5 50
Bullskin, Ky. Additional	do.	do.	Mr. J. C. Wingate, Tr.					2 50
Bullskin and Fox Run, Ky.	Do.	in part, do.	Rev. S. H Crane,					7 00
Beulah, Ky.	Do.	do.	do.					5 50
Bardstown, Ky.	Do.	do.	do.					2 50
Bethel, Ky.	Do.	do.	do.					3 50
	Donation from a lady,						50	
	Do.	Mr. J. W. Hundly,					5 00	
								5 50
Bethel, Guilford Co. N. C.	Collection in congregation, per Rev. W. C. Anderson,							0 25
Bethel, Robinson Co. do.	Do.	do.		do.				13 52
Buffaloe, Moore co. do.	Do.	do.		do.				0 65
Buffaloe, Guilford co. do.	Do.	do.		do.				12 25

Bluff, Cumberland co. do. Do. do. do.			0 50
Bethany, Iredell co. do. Do. do. do.			2 25
Donation from Mr. Thomas Allison, do.			5 00
Clear Creek, Ky. From auxiliary society, in part, per Rev. S. H. Crane,			6 00
Corydon, Indiana. Do. do. do. do. Rev. A. Williamson,			4 50
Center, Robinson co. N. C. Collection in congregation, per Rev. W. C. Anderson,			0 50
Concord, Cabarras co. do. Do. do. do.			1 50
Concord, Iredell co. do. Do. do. do.			0 50
Caledonia, N. Y. From the Benevolent Society, per Rev. G. G. Sill,			14 00
Connellsville, Pa. From Mr. Alexander Johnston, his subscription for 1829,			100 00
Deerfield, Ohio. From auxiliary society, per Rev. J. Culbertson,			4 00
Euphiana, Moore co. N. C. Collection in congregation, per Rev. W. C. Anderson,			0 50
Griersburg, Beaver co. Pa. From Missionary Society, per S. Todd, Esq.			5 00
Great Valley, do. do. From Female Missionary Society, per Rev. Wm. Latta,			16 50
Gricer, Caswell co. N. C. Collection in congregation, per Rev. W. C. Anderson,			0 50
Greensburgh, Guilford co. do. Do. do. do.			8 25
Gallatia, Cumberland co. do. Do. do. do.			1 50
Hagerstown, Md. Donation from Mr. Samuel Steele,	20 00		
Do. a young lady,	1 50		
Do. Rev. M. L. Fullerton,	1 00		
Do. Mr. John M'Curdy,	1 00		
Do. Rachael M'Curdy,	1 00		
Do. from 52 sub's at 50 cts. each, per Messrs. J. & W. Robertson,	26 00		
			50 50
Hampfield, Orange co. N. C. Collection in congregation, per Rev. W. C. Anderson,			2 00
Hanover, Pa. Donation from Mr. J. Todd, per Mr. Wm. F. Geddes,			2 50
Harts Log, do. Collection in congregation, per Rev. J. Peebles,			3 00
Indiana, do. Do. do. per Rev. A. J. Rankin,			0 50
Louisville, Ky. From auxiliary society in part, per Rev. S. H. Crane,			31 91
Lewistown, Pa. Annual subscription in part of Presbyterian congregation, per Mr. S. Maclay, Jr.			13 50
Lower Mount Bethel, do. From auxiliary society, per Rev. J. Gray,			15 18
Lumberbridge, N C. Collection in congregation do. W. C. Anderson,			4 25
Laurel Hill, do. Do. do. do. do.			18 75
Longstreet, do. Do do do do.			1 00
Lawrence, Pa. Monthly concert collection, per Mr. L. W. R. Phillips,			10 00
Lexington, Ky. Donation from Mr. Daniel A. Sayre,			10 00
M'Connellsville, Ohio. From auxiliary society, per Rev. J. Culbertson,			7 50
Mineral Spring, N C. Collection in congregation, do. W. C. Anderson,			2 00
Mississippi. From auxiliary society, do D. Butler,	8 00		
Donation from Rev. D. Butler,	2 00		
			10 00
Millerstown, Perry co. Pa. Collection in congregation,			7 31
Donation from a Missionary in the West,			5 00
Mount Horeb, Ky. From auxiliary society, additional, per Rev. S. H. Crane,			11 00
Nicholasville, do. Do do in part, do.			3 75
Newburyport, Mass. Annual collection in Presb. congregation, per Rev. J. Proudfit, their pastor.			131 00
Philadelphia, Pa. Monthly concert collection in Second Presbyterian church,	22 57		
Collection in 2d Presb. church, Southwark, per Rev. W. Ramsay,	10 00		
Additional ann. sub'n of First Presb. church, do. R. B. Campfield,	2 00		
Donation from Mr Wm. F. Geddes,	4 00		
Do do.	3 90		
From John Horner, Esq. his subscription for 1829,	50 00		
Donation from Miss Sproat,	10 00		
			102 47
Philadelphius, N. C. Collection in congregation per Rev. W. C. Anderson,			10 25
Donation from Mr. Neill Brown,			5 00
Princeton, N. J. Do. Rev. S Miller, DD.			30 00
Rehoboth, Ind. From auxiliary society, per Rev. A. Williamson,			4 00
Red Bluff, co. S C. Collection in congregation, do. W. C. Anderson,			9 25
Robinson, co. N C. Donation from Rev. John M'Intyre. do do.			5 00
Rocky River, do. Collection in congregation do do.			3 06
Slippery Rock, Pa. From auxiliary society, per Rev. Robert Temple,			10 00
St. Pauls, N C. Collection in congregation, do. W. C. Anderson,			4 25
Salisbury, do. Do do do.			2 50
Shelbyville, Ky. From auxiliary society in part, per Rev. S. H. Crane,			12 50
Waynesbury, Pa. Annual subscription of Presbyterian congregation, per Mr. Sam'l. Maclay, Jr.			21 50
Wyalusing, Pa. From Missionary Society, per Rev. S. H. Jones,			6 50
Zion, N C. Collection in congregation, per Rev. C. M'Iver,	1 00		
Donation from Rev. J. Rennie, per do.	10 00		
			11 00
Missionary Reporter. From sundry subscribers			30 50
SOLOMON ALLEN, *Treasurer,*			
No. 18, *South Third Street.*			$895 46

Note.—The Presbytery of Watertown, N. Y. report twenty-two auxiliaries; the amount collected from seventeen, is $367 09½ cents.

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BENEFICIARIES.

The Board have now under their care *forty-three* young men, who are pursuing their studies with a view to the Gospel ministry. They are in different stages of preparation for the great work to which they have devoted their lives. Should they live and enjoy health, they will, in a few years, enter on the duties of the sacred office; and then, by the grace of God, they will delight to publish the unsearchable riches of Christ to a perishing world; and, attended by a divine blessing, they will be instrumental in enriching with the treasures of eternity many who are now sunk into extreme spiritual poverty. And when the retribution of a future world shall have been pronounced, it will be found that all contributions to their support, offered in faith, were acceptable in the sight of the final Judge of all, and have met with a most gracious reward. None will then regret having aided in the good work, by their pecuniary donations. But if regret could affect the minds of the redeemed in glory, they would regret they had not done much more in the way of such contributions to raise up a host of Gospel heralds to proclaim salvation to a dying world. In anticipation of the feelings of the last day, let each one appropriate to the funds of the Board as the Lord has prospered him.

CASES.

It may be interesting to the friends of the Board to be furnished with a specimen of the cases of the young men who are now partaking of their bounty. No. 1. Mr. C. S. is thus recommended by a correspondent in whose judgment the executive committee have reliance:

"He is about eighteen years of age, of ardent piety, good talents, and unusually correct judgment. He is an excellent English scholar, and has some knowledge of the elementary Latin books. He was for several years clerk in the store of ———. It is about three or four years since he made a profession of religion. I know no young man of more hopeful piety, or better qualifications for the ministry of the Gospel, for which he is very anxious to be prepared. About a year ago, he was received under the patronage of the —— ——— Missionary Society, at the recommendation of the Rev. Mr. H.; and after pursuing his studies for several months, he was employed as a teacher in the ——— ———, in which employment he still continues. But as that society is about to discontinue this branch of their operations, and as he has now advanced so far in life, I feel desirous, as he does, that he should commence his studies preparatory for the ministry, this fall, or by December.

No. 2. Mr. T. H. is a member of Mr. H's church. He has been a professor of religion about as long as Mr. S. but is only sixteen or seventeen years of age. He has been prosecuting Latin and Greek studies at an academy in M——— county, in this state, in the vicinity, and under the direction of the Rev. —— ———. He has made fine progress in his studies. His teacher, an excellent man and scholar, represents him as a young man of uncommon capacity. He has advanced as far as Virgil, and I believe has commenced the Greek. Mr. H. highly recommended him to me, and I sent him to the academy last fall, at my risk; but your committee, by an appropriation of forty-five dollars, relieved me from the expense until the 1st of May. His tuition and board, and a few books since that time, have amounted to forty-eight or fifty dollars. If the committee would be so good as to pay this bill, I should be glad, as it would relieve me from a burden which I am unable to bear. I cannot, without great embarrassment, bear this expense. I wish, if it be possible, that they would do so, and receive both these young men henceforth under their patronage. The father of Mr. S. is a Baptist I believe, and most of the family are methodists; but he is a decided Presbyterian, from investigation. His father is not able to do more than clothe the young man, in Mr. H's opinion, and this he is willing to do.—Mr. H's father has considerable property, but is wasting it as fast as he can through intemperance. He is willing to clothe his son, and nothing more. I have talked to him on this point, but to no purpose. As I must in a few days make some arrangement about these young men, a speedy decision by the committee would be acceptable. Mr.

H. will confirm my testimony in favor of these young men. I know them to be worthy young men, or I should not recommend them. If the committee receive them, they will have to determine where they shall pursue their studies hereafter.

No. 3. A young man, student of theology in our town, Mr. T. C. becomes an object of interest and attention, in my estimation, to the Education Society.—I need not detail the circumstances in full, a word or two may suffice. He is a graduate of Washington College, first order of talents, good scholar, has been teaching here the past year, will probably be licensed to preach next April, if he can obtain a little pecuniary aid, but if not, he will be one year later at least, entering that vineyard now suffering for want of cultivators. If you can do any thing for Mr. C. I know you will. He expects to refund the money to the Society in two or three years.

No. 4. No doubt you are able to conjecture the true cause of my silence, which is a fear of discovering to my parents a knowledge of the favor which you have conferred upon me. I have, therefore, deferred writing to you until the present; an opportunity now offering whereby I can send a letter without the fear of awaking suspicion. Mr. — says he has also had the same fears, as our post-mark is known, and for that reason has postponed writing to you. I hope the reason which I have enforced will serve as an apology for the length of my silence, which otherwise might appear to be the effect of ingratitude on my part. I now proceed to give you an account of my situation, for the comforts of which I have abundant reason to be grateful. Upon my arrival here, I was kindly received by Mr. and Mrs. ——, and after some conversation with the former, he told me that he thought the best method would be to pursue my studies privately, until my father should discover where I was, and then to ask his permission to enter the Academy; as that course appeared to be best calculated to conciliate my father's favour, I accordingly pursued it. I expect that you are acquainted with nearly all the circumstances connected with my situation, and I need only to say, therefore, that I was disappointed in the expectation of reconciling my father, who when he knew where I was, first invited me to return home, promising to forget all that was past; but as this proposal did not contain any thing favorable to my design of studying for the ministry, I considered that a compliance would be a waste of time, and therefore declined accepting it. My brother shortly after came, carrying a letter from my father, which informed me, that he entirely disapproved of my intention of studying for the ministry; that if I chose to return I should have a home and a father's protection, otherwise I need not look to him for any assistance. I chose the latter, and am therefore, dependant upon your Presbytery for means to accomplish my design. I am now reading Virgil and learning theGreek grammar. I have hitherto recited my lessons at noon and night to one of the teachers of the Academy, but expect to enter the Academy at the expiration of the present vacation, which will be in about three weeks, which time I expect to employ in reading history.

No. 5. The bearer S. C. is the youth of whom I spoke. He is sixteen years of age, a member, in full communion, of the —— Presbyterian Church, of hopeful piety; and I undestand from Mr. — who knows him better than I do, of good talents. He was 18 months at the printing business, and the last six months he passed in a school at ———, under the direction of the Rev. Mr. ———, supported by the ——— church. His parents are not able to bear the expense of his education. He knew nothing of Latin six months ago, and he says he now finds pleasure in reading Cæsar.

If you wish further information respecting him, Mr. ———, who had the oversight of him, can afford it, I doubt not, to your entire satisfaction.

No. 6. A few days since I received a letter from Mr. S. H., of ———, and formerly a college chum of mine, in which he expressed a desire of becoming a Beneficiary of the General Assembly's Education Society, and requested me to address you on the subject. He has had some conversation with the Rev. Joshua T. Russell of your city, on this subject, who engaged to mention his case to your Ex. Com. Lest Mr. R. has forgotten his engagement, permit me to state what I know of Mr. S. H. I have had the pleasure of an acquaintance with him for the last four years, he was my room-mate in college for one year. I have always esteemed Mr. H. as an humble and devotedly pious man; he always seemed to feel for perishing sinners, and manifested a spirit of prayer, when all around him were comparatively asleep—he was always regarded whilst in college, as a light shining in a dark place. In mental capacity and in-

tellectual acquirements, he is much above mediocrity. It is sufficient on this score, to say of him, that when graduating he took the first honour of his class. He graduated in 1828. If you wish any farther information respecting him, I will refer you to D. C—, or any of the officers of —— college. I know Mr. H. to be in every respect a worthy young man, on whom Christian charity would not be misapplied. He is in very indigent circumstances I know. I have frequently assisted him as far as my limited means would permit. He could now obtain aid from the ———, but he dislikes the plan and principles of that society, and cannot conscientiously receive their aid.

No. 7. By the Committee of the Presbytery of Columbus, who have the Education of candidates for the ministry confided to their superintendence, I have been directed to communicate to you as Secretary of the Board of Education, the fact that we have several promising young men who desire to devote themselves to the service of Jesus Christ in the Gospel Ministry, but are unable to support themselves in their preparatory studies.

Not long ago this Presbytery obtained a charter for an Academy, with a special view to the preparation of young men for the ministry. It is located at Worthington 8 miles north of this place, in a very eligible situation where the expenses of living are very small, and is under the care of a well qualified teacher. The Presbytery has appointed a Committee to examine and receive suitable youth under the patronage of the Presbytery, whether they are able or unable to defray the expenses of Education. One who is indigent has been received; one has entered the academy who has the means of supporting himself, and was prevented only by sickness from attending a meeting of the committee in order to sustain the necessary examinations; one is in the Ohio University of Ohio at Athens, who is not altogether indigent, but will require some aid, and has not met the Committee, because their meetings have been held while he was in the University; and three others offer themselves, who who will be entirely dependant on the aid of the church. All these are between the ages of 15 and 20, of unquestioned ardent piety, and possess good talents—none below mediocrity, the greater number of them are above it. They are mostly the sons of respectable men in low circumstances, to whom it is by no means a small sacrifice to lose their ordinary labors. Besides these the Presbytery have under their care one candidate who is pursuing his Theological studies—is indigent, but at present provided for without their aid; and another who has graduated and is now employed in teaching and some preparatory studies, may probably soon be received; and a ninth, it is hoped, who is inferior to few in piety or intellect, and is able to support himself, will shortly enter the Academy. This statement I give as information of what we are doing and hope to do in this good work.

But our means of accomplishing all this are very limited, indeed totally inadequate. Of the pastoral charges in this Presbytery, (eleven in number, comprising twenty three congregations,) only three are able to support their pastors without aid; the others are aided by the Board of the General Assembly, or by the A. H. S. Our utmost efforts, we fear will only suffice to support one or at most two; but there are four who will be entirely dependant, and one may need some aid. I am therefore directed to apply to the Assembly's Board for some assistance. 250 or 300 dollars per annum will be necessary to enable us to meet the claims of this high and holy charity; and of this sum we do not expect to raise from our congregations much more than 100 dollars at this time. Can you afford us the aid we need.

No. 8. There is a young man at present in —— College, Mr. J—— N——, who needs aid from some Education society, to enable him to go on with his education. Mr. N. is a member of my church, and has the ministry in view. He has been in college a year and a half and is now in the Junior class. His father is a valuable man, an elder of my church; a merchant. He has recently failed, and is unexpectedly reduced, so as not to be able to pay his debts. His son must leave college, unless he can get aid.

POSTPONEMENT OF THE PLAN.

The maturing of a plan of united operations in favour of the Education cause in the Presbyterian Church, was committed to the General Agent. He has been providentially prevented from returning to the city in time to present it for publication in this number.

In these circumstances we beg leave to refer our readers to the first number, where they will see the general principles stated by which the operations of

the Board are to be governed. We take the liberty too, of requesting them to peruse again the last paragraph on the 14th page of that number.

PRELIMINARY REMARKS.

As the plan has been delayed, we offer a few preliminary remarks, to prepare the way for it.

1. In the organization of the Presbyterian Church we have as full security for the faithful application of the funds that may be raised, as can be found in any earthly transactions; because the ultimate controul belongs to the General Assembly. The whole church must become corrupt, before the funds can be systematically and permanently applied to the propagation of heretical errors. Were the present Board to act incorrectly, the authority of the General Assembly might interfere, and give a right direction to affairs: or if the brethren of Philadelphia should become errorists and wish to promote their peculiar views by using the funds of the church for that purpose, the Supreme judicatory might give the Board a new location, and appoint such members as might be relied on, to conduct its operations. So that if the Assembly possessed a large permanent fund for educating her sons, there exists in the organization of the Presbyterian church, a far greater security for its faithful application, than can be found in any corporate body, who choose their associates and successors. But the establishment of a permanent fund is not in contemplation. The Board design to expend their money as fast as they receive it.

2. Union and co-operation throughout the whole Presbyterian church in this great concern, is certainly desirable. It is earnestly hoped, that all the Synods, Presbyteries, Sessions, and Churches will so unite with the Board, that an annual exhibition of what is doing in this large, populous and wealthy denomination, may be presented to the religious public.

3. All auxiliaries should feel that they are bound to aid the Board in defraying general expenses. In maintaining correspondence, in necesssary publications, in supporting agents, the Board must incur a considerable expenditure of money, the burden of which should not be suffered to fall on the churches in the vicinity of the seat of its operation. The plan of union must therefore embrace an arrangement that will secure to the Board a due proportion of aid from all its auxiliaries.

4. If Presbyteries will forward all their funds, except what may be necessary to meet incidental expenses, the Board will agree to expend what they contribute, after deducting a portion for general expenditure, in supporting beneficiaries recommended by them, in any Academies, Colleges or Theological Seminaries they may select; and, when able, they will give their aid in educating more young men than their contributions can supply.

Presbyteries who wish to retain their own funds, should at least forward a due proportion to the Board to assist in defraying general expenses, and report the number of their beneficiaries and the places in which they are receiving their education.

5. Presbyteries may appoint executive committees to manage the education concern, and form all their congregations into auxiliaries on the plan of contributing twenty-five or fifty cents for each communicant; and under the superintendence of their respective Sessions. Exertions too should be made to procure from wealthy individuals larger annual subscriptions.

6. Congregations that may prefer becoming immediately auxiliary to the Board, will find a *form of a constitution* in the first number of the Education Register.

The above remarks are not to be regarded as exhibiting the plan that will be presented by the Board, but only as preliminary to it, and as indicating some of its probable features.

TREASURER'S REPORT.

Dear Sir,—I annex a list of former omissions in the Reporter, & an account of recent receipts. Yours sincerely,

J. STILLE.

William Brown, of Tenth Presbyterian Church—annual, - - -	$100	00
Furman Leaming, do. do. -	100	00
A collection from Rev. Mr. Fullerton's congregation, Hagerstown,	15	50
Do. from Green Castle, - -	17	56
Do. from Dr. Ely's church, - -	37	56
Donation from a missionary of the Board of Missions, in the West, -	4	50
	275	12

The following persons have engaged to pay to the Board annually $100.

Daniel Montgomery, Esq. Danville, Pa. Solomon Allen, Esq. do. John Stille, Esq. do. Robert Ralston, Esq. do. Ezra Stiles Ely, D. D. do. J. J. Janeway, D. D. do. Rev. Horace S. Pratt, St. Mary's, Ga. Wm. Brown, Esq. Philad. Furman Leaming, do. Alexander Henry, Esq. do.